A

TRUE ACCOUNT

OF A

CONFERENCE

Held about

RELIGION

AT

LONDON, Septemb. 29. 1687.

Between

A. PULTON, Jesuit,

AND

THO. TENISON, D. D.

As also of that which led to it, and followed after it.

By *THO. TENISON*, D. D.

The Fourth Edition Corrected.

LONDON:

Printed for **Ric. Chiswell**, at the *Rose* and *Crown* in St. *Paul's* Church-Yard. M DC LXXXVII.

IMPRIMATUR,

[*A True Account of a Conference held about Religion, at* London, Sept. 29. 1687. *between* A. Pulton Jeſuit, *and* Tho. Teniſon, *D. D.* &c.]

Oct. 17. 1687.

Hen. Maurice R^mo. in Chriſto P. D. Wilhelmo Archiep. Cant. a Sacris.

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To the Pariſhioners of St. *Martins* in the Fields, and St. *James Weſtminſter.*

My moſt Worthy Friends,

I Have had ſuch Experience both of your Judgment and Candor, that notwithſtanding the many falſe Reports and Papers induſtriouſly ſcattered by ſome of the leſs ſincere and leſs generous *Romaniſts*, I have truſted my Reputation with you. I was well aſſured that you would not paſs any Cenſure till you had well underſtood the Caſe; and that Truth, tho it moved ſlowly, would overtake that Falſhood which made ſuch haſte to be before It. It is certain that the Diſcourſe it ſelf does not deſerve the name of a *Conference*; for the Crowd and the Noiſe gave ſuch an interruption, that the cloſeneſs of Diſcourſe which was intended, could never take place: But there are other Reaſons which move me to publiſh that which has paſſed, and without the doing of it, ſome unworthy ends would have been further ſerved upon the credulous. I am not conſcious to my ſelf of any thing in which I have not been juſt or fair. What I ſaid either with leſs *Strength*, or more *warmth* than I ought to have done, I have ſet down, and laid it before your Charity. It may be I have a motive to ſevere language towards that ſort of men, which few have beſides me. My *Father* being turned out of his *Living* of *Mondeſley* in *Norfolk*, as an Adherer to King *Charles* the *Martyr*; a Perſon, one of whoſe names was *Gubbard*, recommending himſelf to the *Committee* at *Norwich* as a man who had a zeal for the ſame *Cauſe* in which

515071

which they were engaged, took Poſſeſſion of the *Living*, and received all Profits, but reſtored nothing; and with *Mondeſly* he held the Living of *Knapton* alſo. After a few years he began to throw off part of his Diſguiſe, and he Preach'd up *Purgatory*, and other ſuch points in ſo open a manner, that the ſame Committee who had put him in, turn'd him out again; and in a little time he (as it were) vaniſh'd away. This inſtance of ſuch groſs Hypocriſie and Injuſtice made impreſſion upon me when I was young, and ſo raiſed my Suſpicion and Indignation, that where I have met with any thing of a like nature, it has been ſome difficulty to me to temper my ſelf. But nothing (I hope) ſhall ever ſo tranſport me, as to prevent the doing of my duty among you, and my Willingneſs to *ſpend* and be *ſpent* for a Pious, Steady, Generous and Affectionate People, who have paſſed as high Obligations as man can have to man, upon,

My moſt Worthy Friends,

Your moſt Thankful and Faithful

Paſtor and Servant,

THO. TENISON.

THE

THE CONTENTS.

1 AN *Account of the Conference*, &c. *written by* D. T. Page 1

2. *A Purſuit of that which was ſaid in the Conference about Citations.* 27

3 *An Account of* D. T's *and Dr.* Clagets *going to the* Savoy *to Mr.* Pulton *Jeſuit.* 35

4 *Mr.* Pultons *Firſt Letter to* D. T. 40

5 D. T's *Anſwer.* 41

6 *Mr.* P's *Second Letter.* 42

7 *Dr.* T's *Anſwer.* 42

8 *Mr.* P's *Third Letter, with* D. T's *Note at the end of it.* 43

9 D. T's *Third Letter to Mr.* P. 45

10 *Mr.* P's *Fourth Letter.* 48

11 D. T's *Anſwer.* 50

12 *Mr.* Pultons *Paper ſent in his Firſt Letter.* 52

13 D. T's *Notes upon this Paper.* 55

14 *The Account of the Conference as firſt written and ſpread by Mr.* P. *with Dr.* Teniſon's *Notes upon it.* 59

15 *A Letter framed by the* Romiſh *Managers, and conveyed to* J. S. *to the end he might tranſcribe it as his own, and ſend it to his Father; with* D. T's *curſory Notes.* 71

16 *A further Account of Mr.* Pultons Second Narrative, *in ſome few Animadverſions.* 78

17 *In that further Account, part of a Letter from the Reverend Dr.* Horneck. 79

Note, *That the falſe ſpelling and* Engliſh *in Mr.* P*'s Letters*, p. 40. *&c. was not altered, becauſe it was in Mr.* Pulton*'s Original.* Note *alſo, that the Letter framed for the Boy in* p. 71. *was written in two different hands, and that the latter part of it being compar'd with Mr.* P*'s other Letters, appears to have been written in his hand.*

ADVERTISEMENT.

The Vindication of *A. D. C.* Schoolmaſter in *L. A.* from the Aſperſions of *A. Pulton* Jeſuit, and Schoolmaſter in the *Savoy*, will be ſpeedily Publiſhed by the ſaid *A. D. C.*

365

A True

ACCOUNT

Of what Paſſed at the

CONFERENCE &c.

As alſo of that which led to it, and which followed it.

MR. *V.* of *L.A.* having occaſion to come to D. *T.* at his Houſe in St. *Martins* Church-yard, about buſineſs in the way of his Trade, he brought his Apprentice *J. S.* along with him; and intimation having been given the day before by Mr. *V.* to D. *T.* that the ſaid Apprentice was departing from the Church of *England*, having been at Maſs nigh two Months before; D. *T.* deſired Mr. *V.* and his Apprentice to come into his Cloſet; and there he ask'd the Boy what Reaſons could induce him to leave ſo good a Church? For a while he could ſcarce be prevailed with to anſwer a word; but at laſt after much importunity, he ſaid a few things, and told them that Mr. *Pulton* the Jeſuit was the

perſon in whoſe Lodgings he had been, and that he had perſwaded him by his Arguments. D. *T.* ask'd him, what Arguments thoſe were? He anſwered, he had ſhowed him in *Luthers* works that *Luther* held ſometimes Three, and ſometimes Seven Sacraments; and added, that *Luther* was diſſwaded from going to Maſs by the Devil; and that ever ſince the pretended Reform'd had proceeded upon the word of the Devil. D. *T.* ſhowed him how frivolous that Story and Argument was, and ask'd the Boy what kind of Book it was which was ſhow'd him for *Luther*'s works? He pointed to a Book in the Cloſet in thin Quarto. D. *T.* after telling him, that *Luther*'s works could not be contained in ſo ſmall a compaſs, and that he believed Mr. *P.* would not juſtifie this way of reaſoning before him; and diſcourſing to the Boy out of a Place or two in the Scriptures, and ſaying what he then thought proper, diſmiſs'd him, and adviſed his Maſter to ſend him into the Country to his Father, who was reported to be a man of condition, and judicious; for he had obſerved a very odd temper in the Boy, and a ſtrange figure in his Countenance, and had been told before by Mr. *V.* That ſince his having been tampered with and ſeduced, his very countenance was altered, he ſeemed often as if he were mop'd; he was grown ſo great a Lyar, that they knew not how to believe or employ him; and ſo troubleſom to the other ſervants by ſaying they were Damn'd, and talking to them about Popery, that he had made all the Family uneaſie. That very day the boy had been with D. *T.* he had the confidence to turn that about *Luther* and the Devil which was ſaid by the Jeſuit, upon the ſaid D and to aſcribe it to him, ſaying, that the D. had told him *Luther* left Maſs at the inſtance of the Devil, ſo that from thenceforth the Reformation proceeded upon the word of the Devil.

It

It was a little after *Whitſontide* laſt, when this Fit began to take the Boy, but it was not ſo obſervably violent till of late; it ſeems Mrs. *V.* had written to his Father before D. *T.* had ſeen *J. S.* His Maſter after having been with D. *T.* carried the Boy to Dr. *Horneck*, ſtill hoping to work good upon him; but his perverſeneſs was ſo apparent to D. *H.* notwithſtanding all the things of moment he ſaid, that he perceived him gone paſt preſent Cure.

Great boaſt was made in the Neighbourhood about Mr. *P.*; and odds were offered that D. *T.* would not meet him; though there was little reaſon for that boaſting; few days having paſſed ſince D. *T.* and M. *L.* in vain expected the coming of two Prieſts at a Place and Time mutually appointed. Mr. *V.* ſaid he was very certain the Dr. would come, and the Party of Mr. *P.* having named a Place and Hour, Mr. *V.* came to D. *T.* to give him notice of what was done. D. *T.* aſſured him he would meet, tho 'twas inconvenient, a Friend from beyond Sea being juſt come to him, and it being to no purpoſe as to the Boy; and it ſerving cunning people with a colour for ſaying that upon what he heard, *He was converted.* Mr. *V.* granted all this; but added, that if Mr. *P.* were not met, it would be ſaid it was becauſe none dare meet him; and upon that motive, how inconſiderable ſoever to men of ſound ſenſe, the matter turn'd, and 'twas agreed on all ſides that there ſhould be little Company, and no Noiſe; and on one ſide Mr. *P.* his Friend, and the Boy; and on the other D. *T.* Mr. *V.* and his Wife.

This being agreed, D. *T.* when the hour came, broke away abruptly from two Eminent Divines, D. *S.* and *W. W.* without ſo much as letting them know about what buſineſs he was going, and he went to the place alone, without either Friend or Servant.

He had not been there many Minutes, before Mr. *P.* came in with nine or ten after him, ſeveral of his Boys preſſing at the door, but being hindred from entring; D. *T.* does not ſay that Mr. *P.* brought them all. How many Prieſts there were among theſe who came firſt, D. *T.* could not tell, but he eſpied in the room, which was of a ſudden crowded with people, Mr. *Meredith*, whom he look'd upon as next to a Prieſt; a Prieſt in a yellow Peruke, one who owned, that if he was not in Orders, he hop'd to be ſo; one from the Lady *S. I's* of *L. A.* whom he ſuppoſeth to be a Prieſt, and one in a plain Band, who (as was ſaid) came with him. It was not ſo very eaſie in the Crowd to take full notice of theſe; and how many there were more of ſuch men, he cannot tell; nor does he ſay that they were all of Mr. *P*'s bringing.

D. *T.* perceiving ſuch a Company, ſaid to Mr. *P.* that this way ſeem'd not fair, he himſelf having come without either Friend or Servant, that he might not tranſgreſs the Agreement for the Privacy of the Conference. The Maſter of the Houſe excuſed himſelf, ſaying, That he had denied ſome very good Friends who deſired to be there, that he might keep to what was agreed. Then Mr. *P.* was content to diſmiſs all beſides a witneſs for himſelf; and Mr. *Meredith* was propos'd.

Againſt Mr. *Meredith* D. *T.* made three Objections.

Firſt, That he having received from *C. O.* a Copy of a Conference betwixt the D. of *S. P.* and Mr. *G.* given him by Mr *Meredith*, and having ſhow'd it to the ſaid D. of *S. P.* the D. had aſſured him the ſaid D. *T.* That it was not a true Copy, and that a material thing about the preſent *Greek* Church was left out: Mr. *M.* referred to what was printed upon that occaſion.

The

369

The Second Objection made by D. *T.* was, that Mr. *M.* had in a Coffee-houſe pitied the ſtate of St. *Martins* as beinga very great Pariſh under one Man; and capable of maintaining Thirty Fryars. D. *T.* ſaid further, That ſuch an intermedler was not a proper Witneſs. And afterwards in another Room, That he ſhould not count his Fryars before they were hatch'd. Mr. *M.* replied calmly, That he had ſaid this with relation to the greatneſs of the Pariſhes in the Suburbs, and not with particular regard to D. *T.* or St. *Martins*; and that tho he nam'd the Pariſh, he was a ſtranger to D. *T.* and had not reflected upon him.

The Third Objection was taken from Mr. *M*'s having forſaken the Church of *England*, ſuch being more partial, and poſſeſſed with a ſpirit of fiercer bigottry than thoſe who were *Romaniſts* from the beginning. Mr. *M.* then anſwered, He was the better judg, becauſe he had known both Churches. D. *T.* anſwered then, that he went away young from our Church, from which no man, who well underſtands it, could depart upon true Principles. Mr. *M.* and D. *T.* revived this diſcourſe in another Room afterwards, and D. *T.* ſaying Mr. *M.* was turn'd in *Spain*, where the people had no Bibles. Mr. *M.* replied, That they carried over with them a very good Library of Books.

After theſe Exceptions taken at Mr. *M.* as a Witneſs, D. *T.* perceiving it next to impoſſible to clear the Room, and not being willing to give occaſion to the inſulting of any weak people by going away, call'd Mr. *Meredith* to him, and placed himſelf betwixt Mr. *P.* and Mr. *Meredith.*

Then

Then Mr. *P.* ſpake firſt about Pen and Ink, and an *Amanuenſis*; but D. *T.* having brought no perſon with him, and the Crowd preſſing, Mr. *P.* began a Verbal Conference, by ſaying the Proteſtants had no Bible, and deſiring D. *T.* to prove they had one, and asking him how and whence they had it, and what was their Rule of Faith.

And his firſt onſet was very vigorous. D. *T.* anſwered at firſt to this purpoſe, That Mr. *P.* might ſend for that Book which he owned to be his Bible, and out of that he would diſpute with him; or if that were too great a trouble, he would borrow an Engliſh Bible in the houſe (which was afterwards fetch'd) and diſcourſe out of that, and endeavour to vindicate the Tranſlation, where it ſhould be by Mr. *P.* excepted againſt.

This Method Mr. *P.* would not allow, but repeated his diſcourſe about our not having a Bible, and our not being able, if we had one, to prove we had one; and ask'd again about the Rule of our Faith. D. *T.* before he anſwered to this, applied himſelf to Mr. *M.* (who ſeem'd to be the calmer perſon, and of a temper inclining to Piety) and put him in mind, that ſuch diſcourſes as theſe, and ſome others, lately uſed by the *Romaniſts* about the *Trinity* and *Tranſubſtantiation*, would rather make the people Atheiſts or Unbelievers, than Converts; and that the indifferent were ready to ſay, Content: We cannot believe Tranſubſtantiation, and we will have no Trinity; we cannot have the Bible unleſs we take it upon *Roman* Authority, and none we will have.

Mr. *M.* ſaid, That would not be the conſequence, but gave no reaſon why he ſaid ſo.

Then D. *T.* turned to Mr. *P.* and told him that he began at a point of which the Boy had not ſaid a tittle

to

371

to him in the Closet, or to his Master; the first and chief thing said by him being that about *Luther's* Works, and Sacraments, and his Colloquy with the Devil. Mr. *P.* at first denied that he had shown such a Book to the Boy, and the Boy began at first to shuffle about the Story, but afterwards own'd it, his Master attesting it, and upbraiding him with lying in that and other things. Mr. *P.* then salv'd the matter, by saying he did not show him the Book in Publick. *D. T.* then replied, Is not a thing shown because it is not shown in a Market? this is the fruit of the ill art of Equivocation. Mr. *P.* proceeded to talk about *Luther* and the Devil, and his leaving Mass at the Devils instance: this discourse of Mr. *P's* had very good effect upon the other servants in the house, as they confessed to their Mistress, they now perceiving that to be the *Jesuits* talk, which the Boy had fathered upon the *Doctor.*

To Mr. *P's* discourse about *Luther*, D. *T.* answered on this manner; That our Church depended not upon *Luther*, but Christ: That *Luther* (some grains of allowance being given to him, as we ought to every man) was an excellent instrument of God's: That he ought to have read (if he had not done so) the Book lately published at *Oxford*, Entituled, *The Spirit of Martin Luther*: That if *Luther* had said any where there were Three Sacraments, he had said no more than *Paschasius Radbertus* who was the Inventer of Transubstantiation (*a*). That admitting the Story, *Luther* after the Monkish way, had put his Spiritual Conflict into the form of a Colloquy; and that he might well suspect a device in the Devil when he dissuaded him from the Mass; for the Devil might think the Piety of *Luther* would be apt to move him for that reason to go the rather to Mass, because the Devil had forbidden him. D. *T.*

(*a*) Pasc. Radb. de Corp. & Sang. Dom. c. 3. op. p. 1561. sunt autem sacramenta Christi in Ecclesia, baptismus & Chrisma, corpus quoque domini & sanguis

D. *T.* added, that one of the first dissuasives from the Mass which made impression upon *Luther*, was this. He had been at *Rome*, and said Mass there, and heard it said, and he took notice of the profaneness of the Mass-Priests; and he over-heard the very Courtizans jeeringly saying, that some who Consecrated, had used these Words, *Bread thou art, Bread thou shalt be: Wine thou art, Wine thou shalt be.*

Mr. *P.* asked D. *T.* where he had this Story? D. *T.* answered, where he might have it, in *Luthers* Life (*a*). D. *T.* would have gone on and given Mr. *P.* a Story out of their second Synod of *Nice*, for his story about *Luther's* Colloquy with the Devil; but Mr. *P.* would not accept of an old Tale for a new one; and tho D. *T.* began his Story at the request of the people, five or six times, Mr. *P.* would not suffer him to proceed, out-noising him in such manner, that D. *T.* ask'd him if he had the Art of curing the deaf.

(*a*) V. Vit. Lutheri ap. *Melch. Ad.* p. 104.

The Story, which was afterwards told to the people in the back room, was this: (*b*) *Abbot Theodore reported before the Fathers of that Council which decreed the Worship of Images, how the Devil appeared to an Old Monk, who asked him why he had troubled him so long with temptations to uncleanness; the Devil swore him to secresie, and then said, Adore this Image no more, I will give you no further trouble* [the Image was that of the Blessed Virgin with the Holy Jesus in her Arms]. *The old man revealed this to Abbot Theodore, who said he should not have sworn to the Devil; yet notwithstanding 'twas better for him not to dismiss his Courtezan, than to forbear to worship Christ and his Mother in an Image. The Abbot continued and comforted the old man, and sent him away; the Devil appeared again, and upbraided him with perjury; the old man answered, What I have sworn, I have sworn,* &c.

(*b*) See Lat. Council, To. 7. Act 4. Con. 2. Nic. p. 253, 254. & Act. 5. p. 382.

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The *Good Fathers* excuſed the breach of his Oath, and went on to applaud the practice of Image-worſhip.

Mr. *P.* not ſuffering D. *T.* ſcarce ſo much as to begin this ſtory, joined with Mr. *Meredith* in asking what was the Rule of Faith, and where we had our Bible? And as to the latter, Mr. *P.* ask'd with great quickneſs, who gave us the Copies, how, where, when and the like? Inſomuch that D. *T.* told him he was doing the office of a Catechiſt, rather than a Diſputer. However D. *T.* anſwered thus,

Firſt, The Rule of Faith is the Holy Bible; the ſum of it in neceſſary Doctrines, is the Apoſtolical Creed: Mr. *P.* ſaid we had other Negative Articles, No Purgatory, *&c.* D. *T.* replied, they were Guards of our Creed, but not properly Articles; and that as Proteſtations againſt *Them*, they were not very Ancient, becauſe their Errors were not all from the beginning; and that we could not pull up the weeds before they were grown up.

Secondly, That if they had any good proof of the Bible, we had it too; and that the firſt external inducement for the receiving of the Bible, as written by ſuch and ſuch perſons, and as ſuch a Book, was (not ſo much the Authority as) the Teſtimony of the Univerſal Church of all Ages, all agreeing in it, and amongſt others the *Roman*, excepting the Apochryphal Books of later time raiſed by them into a level with the primary Canon, whilſt we have the ſame Canon the Ancient Church owned in the Council of *Laodicea*.

D. *T.* added, That the Proteſtants took in the Teſtimony of Heathens, as of *Julian* the Apoſtate, who, againſt himſelf, owned three of the Evangeliſts; and the *Jews*, who had once the Oracles of God committed to them, and from whom the firſt Chriſtians received the

Canon of the old Teſtament. Mr. *M.* catch'd at the words, and ſaid, D. *T.* builds his Faith on *Jews*: D. *T.* anſwered, That that was not fair, and that he ſhould take his words in their coherence, and make the beſt of them: He continued, and ſaid, That by this way of Univerſal Conſent, we were by way of external inducement as ſure of this Books being the Bible, as of *Cicero*'s Offices being his Book. Mr. *M.* ſaid we were not infallibly ſure of that: D. *T.* added, That the Conſent of the World removed all doubt; and that for the Holy Bible, when men came to conſider the Propheſies and their Events, the Characters of Chriſt, the Hiſtory of Chriſt, and things in thoſe Books moſt worthy of God, and uſe of pious means in humility of Soul, they had further aſſurance begotten in them. Mr. *M.* asked D. *T.* how he proved that inward ſenſe? D. *T.* ſaid it could ſatisfie the perſons themſelves.

Then Mr. *P.* began again to ask Queſtions about the Bible; How, from what Churches, Copies, &c. we had received it? It had been no difficult matter to have perplexed him, by asking from what Copy of the O. T. St. *Peter* had his? What Copy of the New he gave to *Linus*, and he to the reſt; and where and by whom *Linus* was ordained, and in what form, &c. but he only ask'd him upon what motive he believed Infallibly that St. *Peter* was ever at *Rome*, ſeeing the Scripture had not ſaid it? Mr. *P.* ſaid all the world knew that. D. *T.* ask'd him whether all the world were good witneſſes for this and not for the Bible? Then Mr. *P.* ſaid ſomething of *Thou art Peter, and upon Thee will I build my Church.* D. *T.* ſaid that he made no diſtinction between the maſculine and feminine Gender; and that the Text ran not upon *thee Peter*, or *this Peter*; but upon *this Rock* ταύτῃ τῇ πέτρᾳ in the Feminine, tho admitting that our Saviour did build upon him (for by him he opened the Kingdom

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375

of the Goſpel to the *Jews* at *Jeruſalem*, and to the *Gentiles* at *Ceſarea*), yet ſeeing there were Twelve Foundations, Chriſt promiſing that he ſhould be one, did not exclude the other Eleven.

Hereabouts upon Mr. *P's* citing this place, and that other, *Hear the Church*, &c. and D. *T.* deſiring to fix upon ſomething, and opening an Engliſh Bible, and Mr. *P.* denying it to be the Bible, and D. *T.* deſiring to ſend for a Greek Teſtament, one was produced by the Company, but not uſed, Mr. *P.* ſaying he would allow the Tranſlation of the places to be true. Mrs. *R.* in this talk about St. *Peter*, being nigh Mr. *P.* ſaid ſoftly, 'twas St. *Peters* Confeſſion on which Chriſt built his Church.

Hereabouts alſo Mr. *P.* ſpake about a Church at *Rome*, ſpoken of by St. *Paul*; and D. *T.* taking up the Bible, and deſiring to ſhow how that matter ſtood, was not permitted after three or four offers.

For Mr. *P.* turned all off by general diſcourſe about the Bible and Rule of Faith, and began again to ask Queſtions, and to ſay that the *Greeks* of whom D. *T.* ſpake, were all Lyars, being Hereticks, and that the Catholicks (meaning *Romans*) were ſaid by him to be a corrupt Church, and that therefore the Proteſtants depended upon Lyars for their Bible.

Here firſt began a ſtrife about the word Catholick, and of the Popes being the Catholick Biſhops; and D. *T.* asking Mr. *P.* whether the Ancient Biſhops of other Sees did not ſtile themſelves the Catholick Biſhops of this and the other place, Mr. *P.* yielded it, and this word-bate ended.

Then D. *T.* in Anſwer to his Argument ſaid to this effect.

Firſt, That the Greeks were not all Lyars and Hereticks; and that the Miſſionaries had Miſrepreſented them.

Secondly, That when all the World, of all Ages, conſpired in a teſtimony about a book or ſuch a City as *Rome* or *Jeruſalem*, tho ſome might be ill men, and in ſome particulars Lyars, yet we could not believe them Lyars in their Univerſal Conſent, becauſe they could never be in a Confederacy to vend ſuch a Lye.

Thirdly, That tho we took in part the Teſtimony of the *Roman* Church, yet from her Authority the S S. could not be prov'd, becauſe ſhe went about to prove her Being and Authority out of the Scriptures, and therefore could not do it till it was firſt proved that the Scriptures were the Word of God, and the places cited were infallibly proved to carry that ſenſe which the *Romaniſts* put upon them.

D. *T.* remembers not that any thing was ſaid to the *two laſt*, but upon the *firſt* Mr. *P.* charged him with joining with the Greeks in the Hereſie of the *Holy Ghoſt proceeding from the Father by the Son*: Mr. *D. A. C.* (not known before to D. *T.*) interpoſed, and ſaid, That that was a diſpute about Phraſes, and that they were agreed in ſenſe: And when Mr. *P.* wondred at that ſaying, and had ſaid there would in a fortnights time come forth a Book which ſhould ſufficiently ſhow what the Greek Church was, D. *T.* referred him to *Father Simons* Book, called [*Hiſtoire Critique de la Creance*, &c. *des Nations*, *du Levant*] *publiſhed three years ago*; in which that Learned *Romaniſt* ſhow'd how the *Miſſionaries* had ſlandered the Greek Church, and made thoſe Hereticks who were not ſo, and raiſed a duſt about words when they agreed in mean-

377

meaning. Mr. *P.* did not own his knowledg of this Book. [Since the Conference D. *T.* hath ſeen a Second Book upon the like Argument (*a*) (lately publiſhed by the ſaid Learned *French* man); and he perceives by it, that as times Change, men can do ſo too].

(*a*) La Creance de l'Egliſe Orientale ſur la Tranſubſt. &c. A Par. 57.

Here abouts D. *T.* offer'd to fix upon ſomething, and to ſpeak to the Text cited by *M. P. viz. Hear the Church*; but Mr. *P.* did not ſuffer it for ſome time, but ſaid, The Church was *a City on a Hill*, and always viſible; and ask'd, Where ſuch a Church as ours was viſible in all Ages? And how, and where, &c. And clap'd his Hand with great force upon the Table; and a while after ſaid, If he could not ſhew the viſibility of his Church, and we could that of ours, he would be *hang'd*. D. *T.* when Mr. *P.* beat the Table, ſaid, ſmiling, Sir, I would not by any means come under your *Ferula*. Mr. *P.* replied very calmly, I uſe none. D. *T.* does think that he ought to have ſpared thoſe words, as ſeeming to reflect upon that Profeſſion which he very much Honours, as one of the moſt uſeful in the World: As likewiſe thoſe uſed by him upon Mr. *P's* talking of being *hang'd*, it being ſomewhat ſevere.

But in heat of talk D. *T.* did ſay; Mr. *P.* you uſe a very ſcurvy word; and you put me in mind of a ſaying of the late Lord *Faulkland*, *You are apt to hang and to damn; but if they whom you hang, were no more hang'd than they who you damn, were damn'd, few men would fear either your hanging or your damning.*

After this there was more talk about the viſibility of the Church, and D. *T.* ſaid to this purpoſe, The Hiſtory of this matter is beyond both the Purſe and the Capacity of the People. A great many Pounds and Books are required. [A Prieſt or Candidate ſaid, 'Tis

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in leſs room, and was pulling out, I think, a little Book]. It ſufficeth the People that they have heard Chriſt's Promiſe, That there ſhall be a Society of men profeſſing Chriſtianity to the end of the World; That they believe Chriſt will make good his word, and that they find among us ſuch Doctrine, and Rules of Life, as are in the Bible. That the *Greeks* have always had Churches; that among the *Latins*, we have Catalogues of Witneſſes againſt *Romiſh* Errors; That a True Church may (though not as ſuch) have many Corruptions; And that the preſent Corruptions in the *Roman* Church, were not formerly made Articles of Faith.

That we had the True Faith, before any Miſſion came from *Rome*. That S. *Gregories* Faith was not that which *Rome* now teaches. That here the Synods of the Second of *Nice* and *Trent* could not prevail; That a Doctrine contrary to *Tranſubſtantiation* had been taught in the *Saxon* Church; and that he would prove ſuch things as theſe out of their own Writers. Mr. *M.* ask'd what Writers? D. *T.* anſwer'd *Beda*, and ſuch Hiſtorians as *Hoveden*, &c. D. *T.* ſaid moreover to Mr. *P.* asking after a diſtinct Church before *Luther*, That he would ſhew him Chriſtians in *Bohemia*, making the Bible their Rule, and proteſting againſt the Errors of *Rome*: And ask'd him, If he ſhould ſhew him out of *Æneas Sylvius*? Mr. *P.* did not deſire it, nor ſeem to know what Book that was.

Mr. *M.* had ſome while before ask'd D. *T.* (who had ſaid, That we find the Bible which we now have quoted by the Ancient Fathers) How he came to know they were Fathers? To which Queſtion he thought

379

thought an Anſwer in that Place, a condeſcenſion to an impertinence.

Hereabouts (I think) Mr. *P.* introduced a ſhort Diſcourſe about *Tranſubſtantiation*; and when D. *T.* had ſaid, as before, that that manner of the Breads becoming Chriſt's Body, was invented by *Paſchaſius Radbertus*, M. *P.* in warm manner ſaid What talk you of *Paſchaſius Radbertus*? It was decreed in the Great General Council of *Lateran*, where there were all the Patriarchs. D. *T.* perceiving him to miſtake ſo much in Hiſtory; and likewiſe err in time nigh Four hundred years (for *Paſchaſius* flouriſhed, according to *Bellarmin*, in the year 821. and that *Lateran* Council was held *Ann.* 1215.) He turn'd to Mr. *M.* and ſaid, Why do you bring a man who has not common skill in Hiſtory? And then, turning to Mr. *P.* he ask'd him, Under what Pope that Council was held? And his Memory did not ſerve him to tell. Then Mr. D. A. C. addreſſing himſelf to him (having a Breviary in his Hand, in which the Trinity was pictur'd) ſaid, Sir, I can inform you under what Pope that Council was held; 'twas held under *Innocent the Third*; Mr. *P.* being moved either by his Anſwer, or his Book, or Picture, or all; called him Buffoon. D. *T.* then told Mr. *P.* he had tranſgreſſed againſt part of the Office of that day of St. *Michael*, in which theſe words of St. *Jude* were read, *Michael the Arch-angel diſputing with the Devil about the Body of Moſes, would not bring againſt him a railing Accuſation, but ſaid, The Lord rebuke thee.* And further D. *T.* ask'd him, If all the Patriarchs were there in perſon, or not? Mr. *P.* replied, *By their Legats.* D. *T.* ask'd him, Whether he had ſeen Father *Walſh*'s late Book, which contradicted what he ſaid: Mr. *P.* anſwered, that Father *Walſh* was not his Pope. [Some of the words of

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(a) Letter to B. of L. p. 367.

Father *Walſh* the *Franciſcan*, are theſe, (a) *There were not above* 414 *Biſhops in the whole; and none of all, other than a Member of the* Latin *Church; thoſe very Two Patriarchs* (he means thoſe of *Hieruſalem* and *Conſtantinople*) *being themſelves* Latins; and conſequently, not one of the *Greek* Church, or of any other part or Church of the World, among them]

By this time, Mr. *P.* had produced a *Breviary*, a *written Collection* of Quotations, and Two large ſheets of Quotations printed; and would go to the Fathers. D. *T.* deſired firſt to ſpeak to his Citation, *Hear the Church*; but ſtill being denied, he was contented to hear what he would alledge out of the Fathers, with this Caution, That he would not take them either for his infallible Judges or Rule; but that, ſeeing he had them on the ſide of his Church, he would not part with them. He began with his *Breviary*, and read out of it part of that which is in the Margent, conſtruing it into Engliſh (a). *And the Sum of it was, That before Conſecration it was Bread; but, after it, the Fleſh of Chriſt: And that Chriſt whoſe Word made things begin to be, which were not before, could much more bring it to paſs, that they ſhould be what they were, and yet changed into another thing* [which ſhews the opinion of the Author to have been that it was Bread and Chriſt's Body too, if from this place we may find out his mind] And then

(a) Infra Oct. Corp. Chriſti. Lectio 4. Tu forte dicis: meus panis eſt uſitatus. Sed panis iſte panis eſt ante verba Sacramentorum; ubi acceſſerit conſecratio, de pane fit Caro Chriſti. Hoc igitur aſtruamus, quomodo poteſt, qui panis eſt, corpus eſſe Chriſti? Conſecratione.

Lectio 5. Vides ergo quam operatorius ſit ſermo Chriſti? Si ergo tanta vis eſt in ſermone Domini Jeſu, ut inciperent eſſe quæ non erant; quanto magis operatorius eſt, ut ſint quæ erant, & in aliud commutentur? Cœlum non erat, mare non erat, terra non erat. Sed audi dicentem, ipſe dixit, & facta ſunt; Ipſe mandavit & creata ſunt. Ergo tibi ut reſpondeam, non erat corpus Chriſti ante conſecrationem; ſed poſt conſecrationem dico tibi quod jam corpus eſt Chriſti. Ipſe dixit, eſt factum, & ipſe mandavit & creatum eſt.

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he nam'd S. *Cyril*'s Catechiſm, and then *Juſtin Martyr*, 381
and was going on to read many more Citations out of the printed Sheets, entituled, *Speculum Eccleſiaſticum*, but call'd (it ſeems) by their Hawkers, *The Soldiers Paper:* of which Title D. *T.* being ignorant, his Man could not till *Wedneſday*, procure him a Copy of them.

D. *T.* Propos'd the fixing upon ſomething after ſo long and noiſie a rambling; and call'd for Pen, Ink and Paper, and ſaid he would begin with S. *Ambroſe*, and then go on to S. *Cyril* and *J. Martyr* in the order of Mr. *P.* and anſwering thoſe Quotations there at that time, he would afterwards, as they agreed, go on to the reſt. Mr. *P.* would go on, and read further: and did it ſo often out of thoſe two Sheets, repeating the names, *Juſtin Martyr*, *Irenaus*, &c. that D. *T.* provoked with what he thought an unreaſonable digreſſion, call'd the Papers his Ballads, and ſaid he might give them for Kites to his Boys; which words were too light, and he repents him of uſing them.

At laſt D. *T.* took the Pen and wrote down an Aſſertion to this effect, '*That that was a ſpurious and late* '*Book, and none of* S. Ambroſe's, *and that he would ſhow* '*it to be ſuch.* Then he deſir'd Mr. *P.* to underwrite that D. *T.* could not do what he there undertook. M. *P.* refus'd, and taking a Pen began to write his name to his Quotations in the printed Sheets; but did not write (as I think) all his name there. After which Mr. *M.* took Pen, and D. *T.* delivering him the Paper he had ſign'd in order to a regular proceeding, he began to write *the firſt* words of theſe Queſtions, *Whether God Almighty hath left us any Guide or Guides to direct us in the Interpretation of Scripture in things ne-*

ceſſary to Salvation? Whether he hath left every one to his own underſtanding in ſuch Interpretation, without obliging him to ſubmit his judgment to any others?

D. *T.* interrupted him, and ſaid he was drawing them away from their point. And upon this occaſion M. *M.* and D. *T.* talk'd a little while about a Guide in Controverſie; and D. *T.* did tell him in ſhort, That a Man after uſing all Chriſtian means, and the help of all Miniſterial Guides poſſible, muſt at laſt judge for himſelf, and that this was not to run on his own head: as alſo that our People could know the Voice of our Church, it being in their own Language; but not ſo readily the Voice of the Church of *Rome*, it being in an unknown Tongue; for the true Interpretation of which the unlearned depended upon the particular Prieſt that inſtructed them.

Then D. *T.* and Mr. *P.* came again to the Quotations: and D. *T.* waved for a time that out of S. *Ambroſe*, in relation to which he us'd a word ſomewhat too ſharp, ſaying Mr. *P. falſified*, inſtead of ſaying he had quoted a ſpurious Author. So they came to S. *Cyril*'s *Catechiſm*; to which D. *T.* ſaid, He knew the place Mr. *P.* meant, and that it was anſwered nigh twelve Years ago at the end of the Conference betwixt ſome Gentlemen of the Church of *Rome*, and Dr. *Stillingfleet* and D. *Burnet*. Mr. *P.* ſaid, That Conference as written by D. *St.* and D. *B.* was anſwered, and that he would give D. *T.* the Anſwer. Something was ſaid to Mr. *M.* about that Conference, which needs not (as I imagine) to be here repeated.

After

383

After this D. *T.* desir'd Mr. *P.* to read out of his printed Paper, the place out of *Justin Martyr*, which he did. The words were these:

S. Justin Mart. in Apologiâ Antonio Pio Imperatori pro Christianis oblatâ. 'Now this Food, saith he, a-'mongst us is called the Eucharist, which it is law-'ful for none to partake of, but those who believe our 'Doctrine to be true, *&c.* For we do not receive this 'as common Bread or common Drink, but as the 'Word of God, Jesus Christ our Redeemer being made 'Man, had both Flesh and Blood for the sake of our 'Salvation; Just so are we taught, that That Food 'over which Thanks are given by Prayers in his own 'Words, and whereby our Blood and Flesh are by a 'change nourish'd, is the Flesh and Blood of the In-'carnate Jesus; For the Apostles in the Commentaries 'written by them, called *the Gospels*, have recorded, 'that Jesus so commanded them.

D. *T.* answered, That those words prov'd the Bread to remain Bread, because it nourish'd the Body, and was call'd Bread after Consecration: and that they did not at all establish the *Roman* Article of *Transubstantiation.* Mr. *P.* answered, He brought it for the proof of the Real Presence. D. *T.* reply'd, *A Lutheran* held that, yet would not be of their Communion. He then asked D. *T.* what his opinion was of the Real Presence? He answered, He would defend the true Sense of his Church, even in those mistaken words in the *Catechism*, 'The Body and Blood of Christ are ve-'rily and indeed taken and received by the Faithful in 'the Lord's Supper. [One in the Crowd said, not very loud, Hold him to that.]

I think here was further talk about the Roman Corporeal Preſence. And Mr. *D. A. C.* ask'd Mr. *P.* what kind of Philoſophy that was which maintain'd that Accidents ſubſiſted without ſubſtances: He ſaid, 'twas true Philoſophy. D. *T.* ask'd whether it was true Philoſophy to ſay, there was whiteneſs without a white thing, and breaking without a thing broken, and the body of a Man without the dimenſions and figure of ſuch a body. It was anſwer'd, God could do this. It was reply'd, there was no need, no promiſe, ſuppoſing God could do it. Mr. *D. A. C.* ſaid then or afterwards in the next Room, that God could not do what was a contradiction, it being an imperfection. Mr. *P.* continued the diſcourſe and ſaid we accuſed them of Idolatry, whereas they worſhipped not the Bread, but Chriſt under it. To which D. *T.* anſwered, that he alſo ador'd Chriſt when he took the Sacrament, but not that ſubſtance which they ſaid was under the ſhew of Bread: and that if it proved to be Bread, it was a Creature, and the worſhip of it would be the worſhip of a Creature; adding that *Coſterus* the *Jeſuit* owned, if it ſhould prove to be Bread, the worſhip of it would be worſe Idolatry than that of the *Laplanders* who worſhipped a red Cloth. Mr. *P.* reply'd, Mr. *Stillingfleet* had cited that place. D. *T.* rejoyn'd that it was rightly cited, for he had read it in *Coſterus*. Mr. *P.* was ſilent.

Mr. *P.* here aſſerted that the Bread was *annihilated*; and being ſhown by D. *T.* that his Opinion was contrary both to truth and his own Church; he ſalv'd it by ſaying, 'twas *annihilated* ſo far as it was Bread.

About this time (as I think) Mr. *Meredith* removed and went to a Window, and Mr. *D. A. C.* had there some discourse with him. 305

And there was other occasional talk with a Roman by *M. S.* about the Cup in the Sacrament, the Roman saying, 'twas taken away for fear of being spilt.

About this time also (as I think) Mr. *P.* was desir'd to stick to something, & particularly to the place of Scripture long ago cited by him; *If he will not hear the Church* —— and he was asked by D. *T.* where the place was? He could not tell. At which some of the people upbraiding Mr. *P.* Mr. *M.* asked D. *T.* if he could tell Chapter and Verse throughout the Bible. D. *T.* answered he would by no means pretend to it: But if he cited a place as a proof of a Fundamental point, he would first know where it was, that by the Antecedents and Consequents he might be the better assured of the sense of it.

After which D. *T.* turned to the place in S. *Matthew* the 18*th.* and read it out of the English Bible, and ask'd if the Translation were faulty? Mr. *P.* would not say it was. Then D. *T.* explain'd the sense of the place as meant of Trespasses and not Articles of Faith, and said to a very honest Gentleman whom he espy'd not far from him, 'tis as if it should be said to you by one to whom you owe any thing (though pardon me, the Obligation is on the other side) Sir I come privately to you, pray be just to me. You say you will not. Then he comes with a Friend and says, Pray do me right, and the matter shall go no farther; you say, you will not. Then he puts you into the Ecclesiastical Court (supposing it proper for their cognisance:) you will not stand to their sentence. Then you are Excommunicated, and treated as such a One. What a consequence

ſequence from hence is this, Therefore the Roman Church is to be heard as an infallible Guide in matters of Faith? Mr. *M.* ſaid (being returned from the other part of the Room) when there is a controverſie about the meaning of a place of Scripture, who ſhould be judge? D. *T.* anſwered there was no need here, the caſe was plain; eſpecially if this Text was further compar'd with one in *Deuteronomy*, (*a*) and that if the Roman Church ſhould make an Interpretation, the ſenſe of the words of that Interpretation would as much need a Key, as the eaſie Text it ſelf. D. *T.* added that Chriſt's Church was not then throughly formed, and that the Rule had ſome reſpect to the extraordinary ſtate of thoſe times in which it was not ſo proper to go to the ordinary Courts, the Judges being unbelievers. A Romaniſt not ſo well known by D. *T.* offered ſomething in confutation of this; but D. *T.* told him that if he would bring an Authentick interpretation out of ſome of his Church Books, he would hear it. But if not (and at that he did not offer) then he, as a Romaniſt, would ſay nothing to the purpoſe, but argue, as he ſays the Proteſtants do, out of their own head.

(*a*) Deut. 17. 8, to 3.

At laſt Mr. *P.* and D. *T.* came to the Quotations again; and then it was reſolved that D. *T.* ſhould write of this matter and of S. *Ambroſe*, S. *Cyril*, and *Juſtine Martyr*, *&c.* to M. *P.* and receive his Anſwer, and reply as often as there was juſt occaſion given.

After this D. *T.* ſaid to Mr. *P.* there was one thing remaining and fit to be ſaid to him: he had in a printed Paper, promiſed not to tamper about Religion with the Proteſtant Boys who ſhould come to the *Savoy*-School; it had appeared that he tampered with Boys out of his care, and would do ſo much more

307

more with thoſe under it: He ſaid, it did not follow, becauſe of his word which he would not break, and that for this Boy he had done it in order to his everlaſting Salvation. D. *T.* anſwered, that being your Principle, that all out of your Communion are damned, you being a Jeſuite and a Papiſt, muſt break your word in that Paper for the neceſſary good (as you think) of the Souls of the Boys, eſpecially you having hope of turning Boys under your Care. Mr. *M.* ſaid to D. *T.* This reflects upon the King. Another more aloud, this reflects upon the King, and ſuggeſts that he will break his word: and Mr. *P.* joyned in the Accuſation; but many of the Hearers cryed out againſt them, and ſaid, it was a knaviſh trick. Mr. *M.* was going away, D. *T.* called to him and deſired him not to run away with a falſe Tale. Mr. *M.* denied he ſaid ſuch words. D. *T.* told him he did, and that for his part he thought his Loyalty at this time to be more valuable than Mr. *M's.* becauſe he as a Son of the Church of *England*, profeſſed he would not rebel againſt the King, notwithſtanding he might be of another Religion; whereas Mr. *M.* being of the ſame Religion, could not ſo well ſeparate Loyalty from Intereſt. D. *T.* being concerned at this falſe and unworthy way of catching men, did ſay to Mr. *M.* at the Door of the firſt Room, that if he had perſiſted in this Trick, he could not have forborn to have given him the name of Evidence *Meredith.*

Then D. *T.* deſired Mr. *P.* and Mr. *M.* to go from the throng into the back Room, and to talk a little where there was leſs heat and noiſe. But Company follow'd thither too, and there ſome things were repeated, and ſome new things ſtarted about a Judge in Controverſie; about the Head of the Church; about *Berengarius*:

rengarius: but nothing was purſu'd. Mr. *M.* took leave, and juſt at the Door muttered ſomething about *Penal Laws*. Mr. *P.* was following, and D. *T.* ſaid to him, that it was always his way to pity the people of differing Aſſemblies, but that for ſuch as his Order, who had taught excluding and depoſing Doctrines, and brought in a foreign Juriſdiction, it ſeemed fit to keep up ſome Laws againſt them.

Mr. *P.* deny'd that his Order taught any ſuch Doctrines. Mr. *D. A. C.* asked him what he thought of *Suarez* and *Mariana*. *M. P.* aſſerted, that the Pope had had a right of Juriſdiction here a thouſand years, and that D. *T.* ought not, therefore, to call it foreign. D. *T.* ſaid thoſe were dangerous words: ſoon after this, Mr. *P.* took leave, it being now late in the Evening. D. *T.* ſtaid a while; and there was brought up to him out of the Shop, the aforeſaid Queſtion of Mr. *Meredith* left with the Boy, and written in the ſame hand with the few words which Mr. *Meriton* had begun to write upon the back of D. *T's.* Paper. It was ſaid to the Boy, that he ſhould have an Anſwer to that Paper, if he came in the Morning to D. *T.* 'Twas not thought fit by Mr. *V.* and his Wife that the Boy ſhould come, leſt, having been found to be ſo great and malicious a Lyar, he ſhould invent and ſpread ſome new Tale or other. But Mrs. *V.* came her ſelf, and carried back a little Book, in which an Anſwer to that Queſtion was contain'd.

During the Conference, the Son of Mr. *J.* a *Roman*, came to a Conſtable, and deſir'd him to go to Mr. *V's.* where the Father Mr. *P.* was in danger of being kill'd. The Conſtable, ſaw how little need there was for the Exerciſe of his Authority.

Next Morning came to Mr. *V*'s. the *Roman*, who ſaid if he was not in Orders, he hoped to be ſo; his pretended Errand was good Counſel to the Boy, in Relation to his Maſter and Miſtreſs, who had complain'd that, ſince he had been in this new way, he had troubled the Houſe, miſ-ſpent his time, and become an intollerable Lyar, and he pointed the Boy to a place or two of Scripture about Obedience; but by and by the great deſign of his coming appeared: for he ask'd the Boy if he was now *ſatisfied in his Religion*. Both they and the Proteſtants knew that he was gone before, and they had been told how much worſe he was in his Morals, ſince he had been tamper'd with; and the Boy had owned to D. *T*. in his Cloſet, that he had been often at Maſs. And D. *H*. before this Conference, had concluded him gone over, and the Boy was already taught how to fence in this matter, as may appear by his Letter to his Father, *September* 20*th*. upon his hearing the Contents of the Letter, his Father had ſent to Mrs. *V*. on *September* 17*th*, ſhe having given notice of the ſtrange Alteration made in his Son.

There came alſo a Woman to Mr. *V*'s. to be ſatisfi'd in theſe Queſtions: whether there had not been a Conference there? Whether there had not been five Miniſters of the Church of *England* there againſt one Jeſuite, who put them all to ſilence? whether Mr. *V*. and Mrs. *V*. were not ſtagger'd in their Religion upon this Conference? Whether a Gentlewoman of the Church of *England* was not after the Conference fallen diſtracted? And when ſhe heard that there was but one Miniſter there, and no putting of him to ſilence, and no diſtraction, and further Confirmation of

Mr. *V.* and Mrs. *V.* declared by themſelves, and the rather upon their taking notice of certain Arts of Lying, not ſo much before obſerved by them; ſhe own'd that the aforeſaid Stories were us'd by a *Roman*, as Arguments to turn her.

I believe there might be falſe Stories to the prejudice of Mr. *P.* and his Friends; but to the end that falſe Reports may not on either hand prevail, this Account is written by D. *T.* which Mr. *P.* whereſoever he thinks it is faulty, may pleaſe to correct.

Tho. Teniſon.

391

A Purſuit of that which was ſaid in the Conference about the three firſt Quotations, *viz.* out of S. *Ambroſe* de *Sacramentis*, S. *Cyril* of *Hieruſalem* in his Catechiſm, and *Juſtin Martyr* in his *Apology*, &c.

1. FOR the Book *de Sacramentis*, as not genuine, it may ſuffice at preſent to ſay, That though there was a Book written by S. *Ambroſe* under that Title, this is not it, there not being found in this the Places which S. *Auſtin* cited out of that. That the ſtyle is plainly more modern and rude than that of S. *Ambroſe* and his Age: That the verſion of the places of Scripture mention'd in this Book, is not the ſame with that which S. *Ambroſe* uſes in his genuine Works. That this Book is taken notice of by the Writers of the 8*th*. and 9*th*. Age, the time of the introducing of the Corporeal Preſence. The very eminent *Cardinal Bona* (*a*) whoſe credit is greater than that of *Alexander Natalis*, do's own all this, the laſt words excepted.

(a) *Rer. Liturg. l.* 1. *c.* 7. *p.* 351.

Hæc Ambroſius, ſi tamen ipſe horum librorum, qui de Sacramentis inſcribuntur, Auctor eſt. Teſtatur quidem Auguſtinus, ſcripſiſſe Ambroſium libros de Sacramentis, ſive de Philoſophiâ adverſus Platonem, quorum meminit, lib. 2. Retract. cap. 4. & doctrina Chriſtiana lib. 2. cap. 28. eoſque petiit ſibi mitti à S. Paulino Ep. 34. ſed illi vel perierunt, vel alicubi latent; longè diverſi ſunt ab his qui nunc extant, ut patet ex ſententiis, quas ex illis citat idem Auguſt. lib. 2. primi operis adverſus Julianum cap. 5. & tribus ſequentibus. De his verò, quos hodiè habemus, fecit primò, ut dubitarem, ſtyli diverſitas; cùm enim opera Ambroſii ante aliquot annos haud perfunctoriè percurrerem, eum ad hoc perveni, viſus ſum mihi alterius linguæ hominem ab Ambroſio prorſus diverſum loquentem audire. Tum animadverti loca ſcripturæ in his citata, non eſſe ejus verſionis, quâ in aliis libris Ambroſius uti conſuevit. Quædam etiam in his reperi, quæ ſeculo Ambroſii minùs convenire viſa ſunt. Nihilominùs à Scriptoribus octavi & noni ſeculi laudantur ſapiùs tanquam Ambroſii legitimus fœtus, quorum auctoritati cedens, eos deinceps ſub ejus nomine, cujus eſt poſſeſſio, ſemper citabo.

It is true he ſays at the end of his Diſcourſe, that, (notwithſtanding his Reaſons before alledged) he yields to the Authority of the Writers of the 8*th* and 9*th* Age; and that, ſeeing they are in poſſeſſion, he will henceforth cite this Book under the name of S. *Ambroſe*. But conſidering the Time and the Doctrine then preparing for the papal ſtamp, who wants the ſagacity of underſtanding to what purpoſe this Book was forg'd, and then brought forth as out of its antient mouldineſs? And for the humility of the Cardinal's deference to ſuch late Authority againſt his ſolid reaſons and judgment, all know what that means

in

393

in the Roman Communion, where Writers after knowing that they have ſaid things againſt the genius of that Church, do in the end ſubmit all at her feet. So did *Des-Cartes*, whoſe principles are utterly inconſiſtent with Tranſubſtantiation. So did *Molinos* the Father of the numberleſs off-ſpring of the preſent *Quietiſts*. For this is the Concluſion of his firſt amply licenſed, and then rigidly condemned *Guida ſpirituale* (a) *Il tutto ſottopongo, humilimente proſtrato, alla Correttione della Santa Chieſa Catolica Romana*

(a) *Guida Spir. per Il dott. Mich. di Molinos ſacerdote p. 318. Quarta impreſſione in Roma, 1681.*

After all this I do allow that Mr. *P.* was the leſs to be blamed in this Quotation, conſidered as a Romaniſt, becauſe he cited it out of his *Breviary*, and *believ'd as his Church believed.*

Of this ſpurious S. *Ambroſe*, and of the doctrine of the Euchariſt in the true S. *Ambroſe*, I will ſay more, when more is required.

I will add only, at this time, theſe two things.

Firſt, The Author cited out of the Breviary, ſuppoſe him S. *Ambroſe*, is inconſiſtent with himſelf, if Tranſubſtantiation be an Article of his Faith. For he ſaith in another place (*b*) *non iſte panis eſt qui vadit in Corpus, ſed ille panis vitæ æternæ, qui animæ noſtræ Subſtantiam fulcit.* 'That is, it is not that 'Bread which goes into the Body, but the Bread 'of Life eternal, which ſuſtains the ſubſtance of the 'Soul.

(b) *De Sacr. l. 4. c. 4. p. 447.*

Now what a Judge has Mr. *P.* choſen toward the deciding of a Controverſie, in which he is not reconcil'd to himſelf?

Secondly, This Author in all probability has been further tamper'd with; for he would ſcarce have ſaid that in the *Breviary*, ſeeing he own'd the Canon of the Maſs

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in his time to run otherwise than now it does in the *Roman Missal*, and to assert that the Elements were (*b*) the Figure of Christ's Body.

(*b*) *De Sacram. l. 4. cap. 5. p. 439. Accipe quæ sunt verba* —— *Dicit sacerdos, fac nobis, inquit, hanc oblationem ascriptam,* &c. *Quod est figura corporis & sanguinis D. N. J. Christi.*

Secondly, For the Testimony of S. *Cyril*, it was not that cited thus in the *Speculum*, S. *Cyril. Alexandrin.* &c. For Mr. *P.* spake of S. *Cyril* of *Jerusalem*: and tho' he did not produce the words, yet he said they were those in his fourth *Mystagogical Catechism*. I say now as I then did, That the place was long ago fully answered (*c*). The place of S. *Cyril* is by a *Romanist*, *M. W.* thus rendered: '*Tho' you see it to be Bread,* '*yet believe it is the Flesh and the Blood of the Lord* '*Jesus. Doubt it not, since he had said,* This is my Body. And for a proof instances Christ's changing Water into Wine.

(*c*) See Relation of a Conference, by *Ed. Still.* &c. *An.* 1676. *p.* 36, 37. and Append. *p.* 50, 51, 52.

(*d*) *Cyril.* Catech. Myst. 3. *p.* 235. and Catech. 4. *p.* 237.

(*d*) The Answer is this, and it is a true one; 'We 'acknowledge [that the words of S. *Cyril* of *Jerusa-* '*lem*] were truly cited: but for clearing of them we 'shall neither alledge any thing to the lessening the 'Authority of that Father, tho' we find but a slender Character given of him by *Epiphanius* and others. 'Nor shall we say any thing to lessen the Authority 'of these Catechisms, tho' much might be said. But 'it is plain, S. *Cyril*'s design in these Catechisms was 'only to possess his *Neophytes* with a just and deep 'sense of these holy Symbols. But even in his fourth 'Catechism he bids them, *not to consider it as meer* 'Bread and Wine, *for it is the Body and Blood of Christ.* 'By which it appears he thought it was Bread still, 'tho' not *meer Bread.*

'And

'And he gives elſewhere a very formal account in 'what ſenſe he thought it Chriſt's Body and Blood, 'which he alſo inſinuates in his Fourth Catechiſm: 'for in his firſt Myſtical Catechiſm, when he exhorts 'his young Chriſtians to avoid all that belonged to 'the Heatheniſh Idolatry, he tells, *That on the Solem-* '*nities of their Idols, they had Fleſh and Bread, which* '*by the Invocation of the Devils were defil'd, as the* '*Bread and Wine of the Euchariſt, before the Holy In-* '*vocation of the bleſſed Trinity, was bare Bread and* '*Wine: but the Invocation being made, the Bread be-* '*comes the Body of Chriſt. In like manner* (ſays he) '*thoſe Victuals of the Pomp of Satan, which of their* '*own nature are common or bare Victuals, by the Invoca-* '*tion of the Devils become prophane.*

'From this illuſtration, which he borrowed from '*Juſtin Martyr* his ſecond Apology, it appears that he 'thought the Conſecration of the Euchariſt was of a 'like ſort or manner with the prophanation of the 'Idolatrous Feaſts; ſo that as the ſubſtance of the 'one remained ſtill unchanged, ſo alſo according to 'him muſt the ſubſtance of the other remain. Or if 'this will not ſuffice them, let us ſee to what elſe he 'compares this change of Elements by the Conſecra- 'tion. In his Third *Myſtag. Catech.* treating of 'the conſecrated Oil, he ſays, *As the Bread of the Eu-* '*chariſt, after the Invocation of the Holy Ghoſt, is no* '*more common Bread, but the Body of Chriſt; ſo this* '*Holy Oyntment is no more bare Oyntment, nor, as ſome* '*ſay, common, but it is a gift of Chriſt, and the preſence* '*of the Holy Ghoſt, and becomes energetical of his Di-* '*vinity.* And from theſe places let it be gathered what 'can be drawn from S. *Cyril*'s Teſtimony. And thus 'we have performed likewiſe what we promiſed; and

'have

'have given a clear account of S. *Cyril's* meaning from 'himself, from whose own words, and from these 'things which he compares with the Sanctification of 'the Elements in the *Eucharist*, it appears he could 'not think of Transubstantiation; otherwise he had 'neither compared it with the Idol-Feasts, nor the 'consecrated Oyl, in neither of which there can be 'supposed any Transubstantiation.

I will at present add only three or four Notes about this place of St. *Cyril*.

(a) St. Cyril p. 237. C.

First, that the Romish Translator *Grodecius* (*a*) has (as should seem) to help this matter in his way, render'd the words, ἐν τύπῳ γὰρ ἄρτου καὶ ἐν τύπῳ οἴνου, by, *sub specie panis, & sub specie vini*, under the shew of Bread, and under the shew of Wine, instead of *in the Type* (or *Figure*) *of Bread, and in the Type* (or *Figure*) *of Wine*.

Secondly, that just before the words cited in favour of Transubstantiation, he uses these. 'But in 'the new [not Law, as the Translator has it, but] 'Covenant, the heavenly Bread, and the Cup of Sal'vation sanctifie Soul and Body; as the Bread agrees 'to the Body, so the *Word* to the Soul. It should hence seem that the Body of Christ meant by St. *Cyril*, was the *Word*, and that both Bread and the *Word*, were received by the Communicant.

Thirdly, that St. *Cyril's Third Catechise* of the *Illuminate*, or baptized, opens the Sense of the Fourth *Mystagogical Catechise*; for there he speaks, in a very high strain, of *Consecrated Water*, and advises the Persons to be baptiz'd (*a*) to come not as to common Water, but as to the spiritual Grace given together with the Water.

(a) St. Cyril Catech. 3 Illum. p. 16. P. Μὴ ὡς ὕδατι λιτῷ προσέχθε τῷ λουτρῷ· ἀλλὰ τῇ μετὰ τοῦ ὕδατος διδομένῃ πνευματικῇ χάριτι.

Fourthly,

 397

Fourthly, It is much to be doubted whether this be the Book of St. *Cyril* of *Jerusalem*; for, besides that *Gesner* saies, he saw that Book in the *Ausburg Library*, under the Name of *John of Jerusalem* : the Author forbids his Hearers to be *Frequenters of Spectacles in Theaters, or of Horse-races in Hippodromes*; for this there was no occasion at *Jerusalem* since it had become Christian; there being, especially in his time, no such Sports and Places there that I have ever read of.

So, in three Quotations, the two first are taken out of suspected Authors; yet I will allow the Catechisms to be ancient, and to be ascrib'd to St. *Cyril* by *Sophronius* and St. *Hierom*; yet they note that he compos'd them in his youth (*a*).

(*a*) Sophron. --ἃς ἐν τῇ νηότητι συνέταξεν. D. Hieron. l. de. Ser. Eccles. -- Quas in Adolescentiâ composuit.

3. Touching the Quotation out of *Justin Martyr*, it was this in *English*, and read out of the abovesaid Sheets called *Speculum Ecclesiasticum*, by Mr. *P.*

S. *Justin*. &c. (*b*) I suppose, in Charity, that *Antonio* for *Antonino*, is the mistake of the Printer; but 'tis a mistake of some body else, when ἀλλ' ὃν τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ιησοῦς Χριστὸς, is translated, *As the* Word of God, Jesus Christ our Redeemer being made man, *&c.* instead of *by the Word of God* [or the Divine Spirit] Jesus Christ being made flesh, *&c.* (*b*). But to pass to something more material.

(*b*) The Place is Cited at length in page 19.

(*b*) Just. Mart Apol. 2. p. 97, 98.

I observe, *first*, That the foregoing words of *Justin*, which are very considerable, are omitted, *viz.* That [at the end of the Eucharist] the Ministers distribute to every one present, that he may partake of the *consecrated Bread, and Wine, and Water*, &c. *Justin* calls it *Bread* after Consecration, as St. *Paul* did before him.

I obſerve, *ſecondly*, that *Juſtin* interprets himſelf, whilſt he ſaies, *It is not Common-Bread*; as if he had ſaid, It is Bread in its Nature, but being conſecrated, and made the Figure and Pledge of Chriſt's Body, it deſerves a higher Name; and indeed this is a Key to the Expreſſions of moſt of the Fathers, and particularly to St. *Cyril*, as has been already ſhown; and it is plain to thoſe who read the Fathers with Attention, that they uſe ſuch Language in relation to the Water in Baptiſm, as they do in reference to the Bread and Wine in the Euchariſt, without teaching a Subſtantial change; ſo *Greg. Nyſſen. deſpiſe not the Divine Waſhing, nor make light of it as Commmon* (*c*).

(*c*) Gr. Nyſſ. de S. Ch. B.

I note, *thirdly*, that *Juſtin* affirms of the conſecrated Bread and Wine, that they *nouriſh the Body*; and that therefore he is no Teacher of Tranſubſtantiation, which removes the Subſtances which nouriſh the Body.

And now, how far is it from the true Art of Thinking, and the ſincere love of Truth, to draw a Proof for a pretended Article of Faith, from the high and hyperbolical Phraſes of the Ancients? by the ſame reaſon, if the World ſhould laſt 14,or 1500 years, men might conclude that the Church of *England* taught the Doctrine of the *Corporal Preſence* as well as the Church of *Rome*, ſhe having uſed theſe words in the Office of the Communion at the Conſecration of the Elements; " ——Grant that " we, receiving theſe thy Creatures of Bread and Wine, ac- " cording to thy Son our Saviour Jeſus Chriſts Holy In- " ſtitution in remembrance of his Death and Paſſion, may " be Partakers of his moſt bleſſed Body and Blood.——

An

399

An Account of Doctor Teniſon's *and Doctor* Claget's *going to the* Savoy *to Mr.* Pulton.

UPon *October* the 3*d.* 87. Dr. *Teniſon* and Dr. *Claget* went to the *Savoy* about Five at Night: After having found Mr. *Pulton*, the Jeſuit, in his Lodgings there, Dr. *Teniſon* deſired him to call to them any one of his Friends, that he might hear the Diſcourſe which he was about to offer. After being twice or thrice preſſed to it by Dr. *Teniſon*, he call'd one in the Habit of a *Jeſuit*, a Grave and Civil Perſon; his Name was not asked. Then Dr. *Teniſon* apply'd himſelf to Mr. *Pulton* on this manner; Sir, I was inform'd that on Sunday laſt in the Afternoon, after you had finiſhed your Expoſition on ſome Point in the Catechiſm, you ſpake to the Company in the Chappel to this Effect. "I believe you have heard of a late "Conference, in which I was concern'd. It is not the "way of Catholicks to make a great noiſe of ſuch "Matters; but if the Proteſtants make a ſtir about it, "then next Sunday, in this place, I will give you an "Account of that which paſs'd in that Conference. Mr. *Pulton* and the other Jeſuit own'd that he had ſaid this, and that he was not Miſrepreſented; upon which Dr. *Teniſon* told him that he had opened the Scene, and that if he himſelf had done ſo at St. *Martins*, it was his Opinion he ſhould not have obſerv'd the Rules of Peace and Decency. Mr. *Pulton* anſwered, He had neither named Dr. *Teniſon* in his Chappel, nor elſewhere ſpoken ill of him; and that he was moved to this by the Dirt that was caſt upon him by Papers and Words in Coffee-houſes. Dr.

Teniſon aſſured him, That he was not the Author of ſuch Papers or Words, and that he himſelf had had his ſhare of Slanderous Words from ſome of his Party; and he gave him a remarkable Inſtance of that Nature, which is in Dr. *Teniſon*'s Account above Repeated. After which Dr. *Teniſon* ſaid, that he came to make a double Propoſal to him; either to give one another Liberty to uſe ſuch Diſcourſe, and to Publiſh ſuch Papers in all Companies and Places, as ſhould ſeem meet to each of them; or elſe to proceed as was agreed upon at the end of the Conference. That is to ſay, Firſt, That Dr. *Teniſon* ſhould ſend in Writing to Mr. *Pulton*, what he judged fit of that which had paſſed, and of that which he had undertaken in a Paper which he ſign'd relating to Mr. *Pulton*'s *Firſt* Quotation out of St. *Ambroſe*; as alſo of that which he ſaid in Reference to Mr. *Pulton*'s *Second* Quotation out of the Catechiſm of St. *Cyril* of *Jeruſalem*, and his *Third*, Read by the ſame Mr. *Pulton* out of a Printed Paper, and cited as *Juſtin Martyr*'s.

Then, that Mr. Pulton *ſhould ſend to Dr.* Teniſon *his Anſwer in Writing: After which they might proceed to more Quotations, and further Replies.*

Here Mr. *Pulton* ſtuck a while, and ſhow'd a little Heat, which his Friend ſoon temper'd. Mr. *Pulton* would have confined Dr. *Teniſon* to that which he call'd his Main Point; and complain'd further, that Dr. *Teniſon* would not hear out all his Quotations, though there was not time for all, there being others in a Paper Book, beſides that in his Breviary, and thoſe in his Printed Sheets; and to allude to them as call'd, the *Soldiers Paper*, to hear all read over before

fore the anſwering of One, ſeemed to Dr. *Teniſon* as abſurd as not to permit a Soldier to anſwer to his Name till all the Maſter-Roll is call'd over. Further, Dr. *Teniſon* was for ſetting forth the Matter at length, and deſir'd not to be confin'd to Mr. *Pulton*'s new Method, leaving him to the liberty of making ſuch Objections as he judged fit in the Caſe.

Mr. *Pulton*'s Friend perſwaded him to go on thus, and at laſt Mr. *Pulton* yielded to it.

Here Dr. *Claget* interpos'd, and ſaid, That Dr. *Teniſon* had taken a good Courſe to prevent falſe Reports, by coming to him to adjuſt the Method betwixt themſelves, and that it had been better if Mr. *Pulton* had done the like before he had ſpoken of the Matter in his Chappel in the *Savoy*; and that Dr. *Teniſon* had, by his Propoſition, ſhow'd that his Intentions were fair. Then ſome Diſcourſe was had about St. *Ambroſe de Sacramentis*, another Place in the true St. *Ambroſe*, and *Alexander Natalis*'s Arguments about the former Book. Dr. *Claget* ſaid, That his Arguments had need be good, for he knew that Writer too well to take any thing upon his meer Authority. Then Dr. *Claget* being to go into the Country was deſirous to take leave; but before that was done, Dr. *Teniſon* intreated Mr. *Pulton* to give him ſuch Printed Sheets as he had uſed at the Conference. Mr. *Pulton* ſaid he knew not where they were, and went into his Study to look for them, but came again and ſaid, he could not find them. Then Dr. *Teniſon* aſk'd him what Title they had; he ſaid, he had forgot. It ſeem'd ſtrange that he ſhould forget the Title of a Writing out of which he had Diſputed, though 'tis plain he was not perfectly Vers'd in it, for there he might have found Pope *Innocent* the *Third*, about whom he was at a loſs. The Truth is, the

Title

Title was ſuch, that it was not worth the remembring, though it was ſo Remarkable, that a Man could ſcarce forget it : *viz. Speculum Eccleſiaſticum*; rendred an *Eccleſiaſtical Proſpective-glaſs*, inſtead of *Looking glaſs :* But as Phantaſtical as it was, and as falſly render'd, they found it Paſted up in the Entrance to the *Savoy* Chappel, and there left it : Mr. *Pulton* being with them, and having told them that the Woman that ſold thoſe Sheets, (who was then out of the way) or elſe *N. T.* would furniſh them with this Piece.

So they took leave Civilly one of another, after Mr. *Pulton* had Courteouſly invited, Dr. *Claget* and Dr. *Teniſon* to taſte of their Beer, and they, being in haſte, had with Thanks excuſed themſelves.

This is a Faithful Relation of what paſſed at the Savoy *whilſt I was there with Dr.* Teniſon, *Mr.* Pulton *and another Jeſuit*, Octob. 3*d.*

William Claget.

Dr. *Teniſon* afterwards looking into theſe Sheets, was amaz'd that Mr. *Pulton* ſhould be ſo earneſt to read further Quotations from them; for there he found a great many Books plainly ſpurious, (beſides that *De Sacramentis* under St. *Ambroſe*'s Name) cited as genuine; of this Number are theſe: The Third Epiſtle of St. *Anacletus*, Canon 39. *Arab.* of the Firſt Council of *Nice*, St. *Cyril* of *Hieruſalem*, *l.* 3. in *Apol. contra Ruffin. c.* 4. If there be ſuch a Book in the World aſcrib'd to St. *Cyril* by any one before. I ſuppoſe he has Confounded St. *Cyril* with St. *Hierom*, in the Second Tome of whoſe

whoſe Works is ſuch a Book as *Apologiæ adverſus Ruffinum libri tres.* 403

But enough of this *Magical-glaſs*, which ſhows us St. *Cyril* in another Man's Figure, and ſets before our Eyes *Pope* Leo *preſiding in the Council of* Chalcedon, and *Pope* Vigilius *preſiding in the Second Council of* Conſtantinople, with other ſuch Sights which the Learned World ne'er ſaw before.

On *Octob. 9th.* being the Lords Day, Mr. *Pulton*, in the Maſs-houſe at the *Savoy*, ſpake thus to the People. "I know it is expected I ſhould now ſpeak "of a late Conference I had; but the Dr. having "ſince then been with me, to acquaint me he had not "taken any Meaſures about ſpeaking thereof in the "Pulpit, deſir'd therefore that I would not; to which "I promis'd him; ſo, for your Information of what "paſſed there, you are to expect it from Methods "which may be concluded on.

This, how well ſoever intended, gave occaſion to the People to ſpread it all about the City, that Dr. *Teniſon* had been with Mr. *Pulton* to beg of him to ſay nothing of the Conference, as being afraid that the Truth ſhould come out.

Mr.

Mr. *Pulton*'s firſt Letter to *D. T.* thus ſuperſcrib'd.

This for the very Reverend Doctour, Doctour Teniſon, *Paſtour of* St. Martins.

The *Savoy* this 4th. of *Octob.* 1687.

Very Reverend Doctour,

AS it was my deſire in the beginning to ſay nothing but what ſhould be write, ſo you having now accepted that Condition, I deſire the ſame methode may be obſerved in our wrighting which was followed in our Conference and the Rule of Faith having been the Queſtion principally debated, I humbly crave that may be firſt voided, leſt we embroil things by embracing to much togeather, then we will paſs, as you ſhall pleaſe, to collateral Queſtions. I have not ſhewed yet a Copy of the encloſed to any body out of our houſe, complying with the Condition put: you may take your leaſure to anſwer it as your greater Occaſions may allow. I have got it write out fair, by reaſon I wright my ſelf ſo ill.

Reverend and Learned Doctour,

Your moſt obliged, and

humble Servant to command,

Andrew Pulton.

The Paper which was inclos'd in this Letter, the Reader will find afterwards with Notes upon it.

Doctor

Doctor Teniſon's *Anſwer to Mr.* Pulton's *firſt Letter. Octob.* 5th. 87.

Sir,

LAſt night I received your Letter and a Paper incloſ'd in it; and I pray you to excuſe me, if I do not follow the methods there preſcrib'd by you. You cannot forget the Agreement made at your Lodgings on *Munday* Night. I was to take my way in writing to you, and you were to form your Anſwer as you pleas'd. I ſhall ſtand to the Agreement. If I write that which is weak, refuſe me; if that which is rude, reprove me; if that which is falſe, be as ſevere as you pleaſe with me; I ſhall account it a kindneſs. I ſhall (with God's Permiſſion) begin to write at large to morrow, having minutes by me already; and on *Munday* next I hope to ſend you the firſt Copy of that which I ſhall write, if not on *Saturday*. And in the mean time no man ſhall have one line about this matter out of my hands: Neither have I hitherto written one word about it in any Note or Letter to any man living; notwithſtanding, I have been ſufficiently importun'd. And tho' (I confeſs) I differ very widely from you in many things, yet you may expect nothing contrary to Truth and Humanity from,

Reverend Sir,

Your Servant in all

Chriſtian Offices,

Tho. Teniſon.

Mr. Pulton's *ſecond Letter to* Dr. T. *delivered to* T. T. *at one of the Clock,* October 5th. 87.

Very Reverend Doctor,

I Was ſomething ſurpriz'd, that a Perſon of your credit in the World, ſhould return me ſuch an Anſwer to my ſo reaſonable demand. I can't think you believe me ſo imprudent and weak, as when I admitted of your anſwering the Authority of St. *Ambroſe* (on which I put very little ſtreſs) that I would let fall the mean Queſtion: no, Honoured Sir, as you deſire to be eſteem'd a fair Adverſary, ſo I expect you return a poſitive Anſwer to our principle difficulty, as well as a collateral Controverſy; I beg the favour therefore, that you return me an Anſwer this Evening, whether you accept this Condiſion? if not, I remain free to take ſuch meaſures as I ſhall find neceſſary to thwart the injurious and ſcandalous Reports which run up and down the Town, much to my Prejudice, in expectation of which, I remain,

Reverend Sir,

Your moſt obliged Servant,

A. Pulton.

Dr. Teniſon's *Anſwer to Mr.* Pulton's *ſecond Letter,* Octob. 5th. 87. *One of the Clock.*

Sir,

I Perceive by yours, which your Scholars brought juſt now to me, that you are under a Miſapprehenſion, both as to my Temper and my Purpoſe in the matter before us. You ſeem to have a Suſpicion of me, as a cunning

107

cunning man, and as one who, in what I promiſed to write, would take the advantage of inſiſting on one Quotation of yours, believed by me to be out of a ſpurious Author, and paſs by the reſt, and the principal things in debate, and particularly thoſe in your Paper ſent yeſterday to me: No, Sir, you may aſſure your ſelf, that I am too blunt a man to be a man of Artifice, and that I will (if God gives me Health) conſider the whole, and not neglect your Paper, tho' I will not be preciſely tied to it, for that was none of our Agreement: What the Agreement was, is well known to your Friend and mine, who were preſent all the time we diſcourſed of that matter in the *Savoy*. No more now, (being in buſineſs of another nature) but that I am,

Reverend Sir

Your Friend to ſerve you in all the Offices of the common Chriſtianity,

Tho. Teniſon.

I cannot procure your *Speculum Eccleſiaſticum*. I ſent my Man this Morning to her, who (you ſaid) ſold them; and ſhe ſaid, She had not one.

Mr. Pulton's *third Letter*, Octob. 8. 87.

Very Reverend Sir,

YOur laſt was in terms ſo ambiguous, that I cann't ſufficiently gather the intentions from it, *you won't neglect my Paper*, not yet will you do what moſt reaſonably

ably is required thereby. We having agreed therefore to wright, I thought my ſelf bound firſt to diſabuſe the World in reference to the matters of Fact of S. *Michael*'s day, then return me a fair Anſwer to the difficultie therein propos'd, but not ſolved: to which I won't fail ſpeedily to anſwer as becomes the Zeal I have for the Truth. The impudent Lyes of 5. 10. and 15. Jeſuits being ſilenc'd, running up and down the Town and Kingdom of which we are allready informed from the Weſt and North with the daily falſe accounts given out by the Braſier (which I can prove againſt him, and which you ought not to have allow'd of, but hindred) has oblieged me to haſten this ſhort Account of that Tranſaction, which ſhall not lye under the ſcandalous acception it has hitherto had, if you would have any thing elſe added to it, within a few days I ſhall have leiſure to give a more full, but allways ingenuous Account. This is at preſent wherein I am obliged to ſhow how I am,

Honoured Sir,

Your obedient Servant,

A. Pulton.

I have tak'd with Mr. *U.* and he profeſſeth that he hath bin rather ſparing then profuſe in his Diſcours about the Conference; and that it cannot be prov'd againſt him, that he ſpread any one fals Tale, unleſs by ſuch a Witneſs as his lying Apprentice. *J. S. T. T.*

Dr.

Dr. Teniſon's *Third Letter to Mr.* Pulton.

To the Reverend Mr. Pulton
at his Lodgings in the Savoy.

Octob. 10. 87.

SIR,

ON *Friday* I had finiſhed my Account of the Conference, and my further Animadverſions on your Quotations out of the Fathers. And I did not write the firſt at large, till after I had called to me four Credible Perſons, who happen'd to be hearers, and had read my Minutes to them, and was ſatisfy'd by them that my Memory had not fail'd me. In ſome few things they refreſh'd it, and nothing was ſet down which was not believed to be ſuch as Partiality had not corrupted. Some ſtragling Words were not gathered up, as that about *falſe Coin* remembered in your Narrative, and the Accidental talk about the *Quietiſts*, concerning whom Mr. *Meredith* ſaid they were extinct.

If I have touch'd upon any Infirmity of yours, I preſume it will be the more eaſily Pardon'd, ſeeing I do not ſpare my ſelf. I thought it would give the greater ſatisfaction to tell the whole Truth, having obſerved, as others do, that in ſuch Caſes, ordinary things give Light to thoſe which are more Material. If our Motions ſhall ſeem to the World ſomewhat too irregular for Divines, I hope it will be conſidered that we met with Noiſe and Interruption. My Amanuenſis having promiſed me to Tranſcribe the whole before Eight this Morning, I did purpoſe to ſend it to you; but on Saturday in the Evening,

Evening, I received from you a Letter, and with it your Account of the Conference; and being desirous to send you some Notes upon your Narrative, and having had no free Minute from that time to this for such an Affair, and being willing to lay before you all at once, I think I must delay my further sending till *Wednesday* or *Thursday*. And then (by God's leave) there shall, be conveighed to you a just Representation of the whole that relates to this Controversie betwixt us. And tho' you have not kept to our Agreement, yet I shall certainly do so. You were to expect my Account and then to send your Answer, and not first to write a Narrative, and then to percipitate (as I hear you have done) the Publishing of it. I will keep to my Agreement made before Witnesses; and no Man has had, or shall have, either from me or my Amanuensis, a Note or Letter about this Affair, of so much as a Line of the Account, till a Copy had been lodg'd in your own Hands. You have given me an Advantage, not coveted by me, through the many Motions you have made since we were (as I thought) fixed, by consent; and in this, tho' not in many other things, I may apply to my self, that which was said by the Bishop of *Ross*; (a subtile and observing Man) concerning Sir *Nicholas Bacon*; *viz.* "That "he could not come within him, because he offer'd "no Play. What you say in your Defence, of false Reports, and of the Ambiguous Words in my Letter, is not enough to excuse the Alteration of our Agreement. My Letter is in your Hands; and in it you were plainly told that I would keep to my Word, of which it was no part that I should, in what I was to write, follow your scanty and constrained Rules. Truth is best painted at full length, and with the freest

freeſt Air; for falſe Reports, if they would ſet a Man at Liberty from his Promiſe, then it would be alſo lawful for me to Sacrifice Truth to Fame. For your People have been very liberal in their Talk; and they who have ſpread the Story of my going to the *Savoy* to ask your Pardon, and of Five Miniſters ſilenc'd by one Jeſuit (the Deans of *Peterborough* and *Windſor*, Dr. *Horneck*, Mr. *Wake*, and my ſelf; though none of them were there, my ſelf excepted) with other ſuch Groundleſs Calumnies, had certainly no deſign of raiſing our Reputations. But why ſhould we be ſo eager about that, which on either Hand is ſaid of us? One Week of Patience would have ſerv'd your purpoſe better, and a little time would have ſettled and clear'd Reports. But you have broken looſe, and you may go your own way. I, for my part, as far as Truth will lead me, will attend your Motions in the Quality of,

Sir,

Your Servant.

Tho. Teniſon.

M.

Mr. Pulton's *Fourth Letter to* Dr. T.

The Savoy 11*th. of* Octob. 1687.

Honoured Sir,

YOU were pleaſed in yours of yeſterday, to Expoſtulate at large with me concerning the Agreement made between us which you judge me to have infring'd. I humbly beg the favour to know in what: for I am Conſcious to my ſelf of nothing in that kind, nor by the Grace of God ever will be. All the Agreement we made, when you did me the Honour of coming to our Lodgings in the *Savoy*; was Firſt, That I ſhould not give an Account of our Conference from the Pulpit, you not having taken thoſe Meſures, as you ſaid; Secondly, you deſir'd that you might anſwer the Quotation of St. *Ambroſe*, I ſaid I was content, provided I might be allow'd to give in all the Teſtimonies that I had to alledge to the ſame Matter. You deſired you might firſt Anſwer to St. *Ambroſe*, and that then I might go on to the reſt of the Fathers, to which I alſo aſſented, then you added I ſhould have the firſt Copy. Now there was not one Syllable ſpoke relating to my wrighting, or not wrighting an Account of the Matter of Fact paſt, nor had I broke my Word, tho' I had not ſent you the firſt Copy (which notwithſtanding I refuſed to let Dr. *Waker* peruſe before you had it) the wrighting agreed on only being in reference to a further proſecuting the Arguments before propos'd; I will notwithſtanding take it in that Point, as you are pleas'd to do, and I have hitherto done, and accordingly will ſend

413

ſend you my entire Narrative by the Hands which ſhall bring yours if poſſible. I deſire you to take the freedome, when you have it, to let me know before we print (for I ſuppoſe it will come to that) what you may except againſt in the whole, and I will do the ſame to you, and by this means Truth by degrees will come to Light. What you ſay Five Doctors to one Jeſuit, I have never heard it from any but your ſelf, (*a*) nor do I believe there is Three in the Kingdom that give Credit to it, tho' Thouſands believe things more injurious to me: Had not your Party made our Conference a common Cauſe, and run down the Catholicks with hundreds of fals Reports; I had never once opened my Mouth concerning the Conference, but you muſt know Juſtice and Conſcience oblige me to it; unleſs you may preſcribe ſome more amicable way of diſabuſing the Kingdom, then by Publick Narratives, in attendance whereof I remain

(*a*) I will prove (if you pleaſe) that this was a common Story, *T. T.*

Your obliged Servant

A. Pulton.

I am inform'd you deſown you ever ſpoke to me to deſire I woed not make a Pulpit Matter of it, may I beg the favour to know whither this be ſo or no? or whither you have been pleas'd to give out you came to give a ſecond challenge. If any ſay you came to ask Pardon, I declare they injure you.

Dr. Tenison's *Answer to Mr.* Pulton's *Fourth Letter.*

Octob 12th. 87.

Sir,

I Will not be tedious in answering yours of the *11th.* Instant, in relation to our Agreement, for of that we have Witnesses. I am now assured that Copies of your Account were spread all over the City, whilst I have kept my Word of sending my first Copy to you, and have not sent abroad one single Line; but after your Receipt of this (seeing you have begun on this manner) I will let the World know the whole Truth, so far as my Memory with all due helps will serve me, and from Truth I would not willingly swerve a Tittle. For the Story of my going to the *Savoy* to ask your Pardon, it is made very common, though I do not charge you with it; and if you be curious about Places and Persons, I will name some of them to you. I never said I came to give you a second Challenge: Nor did I come to beg of you to forbear your talking of this Matter in your Pulpit, but to Expostulate with you about the unfitness of that way, and to understand whether you would keep to the Method you agreed on at the end of our (rambling Talk rather than) Conference; and to tell you, that in my Judgment, it was most becoming. The Jesuit, your Witness, did not differ from me in this Opinion, nor Doctor *Claget* who was mine. I did purpose (as I told you) to send something to you about your Account, but having perused it, I perceived you might by comparing it with mine, see what you omitted, what you

you miſtook, and what (as to me it ſeems) you ſometimes added; I will therefore ſave you the trouble of my Notes upon your Narrative, though, perhaps in due time I may help others (who may not carry my Account in their Heads) with ſuch Animadverſions. I believe in this as you do, that it may be fit to Print the whole, for the quieting of People, who are, as yet, in ſuſpence; and ſeeing you put me in Mind of it, I reſolve by that way to eaſe my ſelf of the trouble of tranſcribing Copies. You have my Letters and I yours, and your Account, and with this I ſend you mine, together with a purſuit of my Diſcourſe about your three firſt Quotations. Do with them what you pleaſe, and write what you pleaſe further, and I will take the like freedom. My Stationer, (which I did but juſt now know of) is at *Oxford*, ſo that I muſt elſewhere apply my ſelf; but this I promiſe you, that as ſoon as I ſend any thing to the Preſs, I will give charge to the Printer, to conveigh to you, by way of due notice, the firſt Sheet that ſhall be wrought off: All things on my part ſhall be fair; and I am not your Enemy, unleſs (which God forbid) you will account me ſo for telling the Truth but can ſtill, very heartily Subſcribe my ſelf, 415

SIR,

Your Friend as far as oblig'd

by the Goſpel of our Bleſſed Saviour,

Tho. Teniſon.

Mr. Pulton's *PAPER sent in his first Letter, with Dr.* Tenison's *Animadversions upon it.*

Mr. *Pulton's* Paper.

AS the concern I had, that the Truth might appear to a Soul that was in search of it, made me willing to enter on a Discourse of that Subject with you, so I humbly beg, that nothing but Charity, and a true Sense of Zeal may appear in what may happen to be writt by either of us, not to the Scandal, but to the Edification of all such as may peruse our Papers.

You having therefore been pleas'd in our late Conference to assign the Holy Scriptures for the Rule of Faith, I desired of you the Favour to know what assurance you had, that the Volumes you call Holy Scripture, are the undoubted Word of God; and this having been the

the main Point of our four hours Diſcourſe, I humbly crave a more clear and poſitive Anſwer then I could then obtain.

You were pleas'd to ſay, the Bible had been handed down to you from the Apoſtles. Then I deſired the Favour to know who they were that had ſo handed it down to you: you replied, the Univerſal Church. Whereupon I demanded what you meant by the Univerſal Church. You anſwered, That you mean't all thoſe ſeveral Bodies who make up the number of Chriſtians. Then I farther preſſed to know whether all theſe made up one true Church, or no. You ſaid there was ſomething true in each of them, but would aſſign none void of great corruption. Upon which I replied, That the Volumes which wholy relied on corrupted Authority, could have no aſſurance of being the pure, true, and certain Word of God. And here we ſtuck near 2 hours, I never being able to obtain a ſatisfactory Anſwer.

I humbly therefore crave to be ſatisfied,

1. Whither receiving the Scripture from the Univerſal Church, you have received a Canon

Canon common to all distinct Bodies of Christians? If not, that you farther explicate what you mean by taking the Scripture from the Universal Church.

2°. How the Universal Church consisting in Members disagreing in Faith can give you a true and certain Rule of Faith.

3°. If, when you begann, you pretended Reformation, there was any Church in being, which had that precise Canon you have now, and explicated it as you do. If so, be pleas'd to assign where it was, and how you took your Scripture from it.

As for what related to Transubstantiation and Real Presence, it having been a Question thrown in by the by, I desire it may be remitted to the second place; and having cleared the present difficultie where the stresse of the Discourse lay, we will then pass to particular Controversies, if you please.

Dr.

419

Dr. Teniſon's *ſhort Notes upon this* PAPER.

1. IT calls the Boy a *Soul who was in ſearch after Truth*, whilſt, at the ſame time, Mr. *P.* was ſatisfy'd that the Boy had never acquainted his Father, his Maſter, his Miniſter, with his Doubts, till after he had been at Maſs; and was by his Maſter and Miſtreſs accuſed of having been guilty of unſufferable lying, and neglect of Buſineſs, and of the growth of both ſince he had had Converſation with a *Romiſh* Apprentice, and Mr. *P.* and others of that way. It is not a thing to be eaſily credited, that a Soul that is in ſincere and diligent ſearch after Truth of Doctrine, ſhould at the ſame time become more ſinful than formerly in the invention of Lyes, and more ſowre in Nature, and more faithleſs in the duty of his Calling.

2 Mr. *P* calls the Rule of Faith, and the proving the Holy Bible to be that Rule, the main Point. Whereas it was, indeed, the Point he deſir'd to begin with; but it was not that which the Boy had mention'd, but the inconſiſtence of *Luther* about the Sacraments, and his pretended Colloquie with the Devil, which therefore was in true order, to be begun with. But in this there is too much Art; for the People may be amuſed by talk about the Copies of the Bible, and the Tradition of them, and carried into the dark, and ſo be led the more eaſily by thoſe, who

who with the greateſt Confidence, call themſelves Guides: ſeeing they are not themſelves Maſters of critical Hiſtory; but they are more capable of more particular Points (as *Ex. gr.* of the Communion in one kind, which the People can find to be contrary to the Bible) and therefore that which is tendereſt they are not ſo willing to touch in popular Conferences. It is enough, if they can get them to the Authority of their Church, and then the obedient Child ſwallows whatſoever the Mother gives it.

3. It is ſaid, no particular Anſwer was given: it will be found otherwiſe in the account of the Conference. But if a ſufficient Sum be tendered, and Mr. *P.* be out of humour to receive it, he ought not to complain, that he cannot have his Debt paid him. If Dr. *T.* had ſaid leſs, certainly it had not been out of unreadineſs to anſwer, ſeeing in that matter he was prepared, he having publiſh'd a Tract about the Rule of Faith, of which a ſecond Edition came forth but a while ago, and no Anſwer has been yet made to it, whether out of contempt of the imperfections of it; or for other Reaſons, he cannot tell. And here, ſeeing Self-defence is not vanity, he takes occaſion to make mention of another Tract ſcribbled by him againſt the Romiſh Author of the *Proteſtants Plea* for a *Socinian*; at the latter end of which, (*a*) Mr. *Meredith*'s Queſtion about being judg'd by another, or going on our own head, is anſwer'd, tho not ſo fully as by another Pen (*b*): and to be perpetually anſwering Queſtions anſwered already, is a Task which a perſon of good breeding will not impoſe, till the Anſwer firſt given, is refuted by him. It is true, there was one who cited a few lines of the latter Tract, who, if he had cited a few more, had ſpoil'd his deſign of Miſrepreſentation (*c*). His words are theſe:

(*a*) Diff. betwixt Prot. and Socin. Meth. p. 57, 58, &c.

(*b*) Judge in Contr.

(*c*) The Catholick Repreſenter, 2 part. ch. 9. p. 58.

"If

" If you have ſeen the *Anſwer* to the *Proteſtants Plea* 421
" *for a Socinian*, you'l find there (*Pag.* 26.) he points it
" out for the mark of a *Right Socinian*, to make *Reaſon*
" the Rule of the Scriptures. Such a one (ſays he)
" makes Reaſon the Rule of the Rule.

He goes no farther; for that which follows ſhews the Author to have ſpoken of *their Reaſonings*, not of *Reaſon it ſelf*, which if any Man allows them in their own Doctrines, he, in effect, does yeild them the Cauſe. That which, there, follows is this. " Though he " [the *Right Socinian*] thinks a Doctrine is plain in " Scripture, yet if he believes it to be againſt *HIS* " *REASON*, He aſſents not to it. And *P.* 27.—*A* " Man of this Church [of *England*] ſuſpects not *Rea-* " *ſon it ſelf*, but his own *preſent Art of Reaſoning*, " whenſoever it concludes againſt that which he reads, " and reads without doubting of the Senſe of the Words.

If the Repreſenter can come no nigher the Likeneſs, he may, if he pleaſe, lay down his Pencil.

D. *T.* owns that this is a Digreſſion, but he judged it better (ſeeing there was no more needed) to write a Paragraph in defence of himſelf againſt a publick unjuſt Cavil, than to trouble the World with a whole Book.

4. Whereas it is ſaid that by the *Univerſal Church* Dr. *T.* ſaid he meant the ſeveral Bodies who make up the Number of Chriſtians, which Mr. *P.* afterwards calls *diſtinct Bodies*; Dr. *T.* did not uſe that Phraſe. For his Words were remarkable enough, that he meant, by the Univerſal Church, what he called it every Lords Day before Sermon, *the Congregation of Chriſtian People diſperſed throughout the World.* And he added that he took in the Teſtimony of *Jews*, and *Heathens*, and might believe Men ſincere when they ſpake againſt themſelves; and that he alſo took in the Roman

Church in the better Ages, and honeſt Men in it, who, in the corrupter Ages, gave Teſtimony againſt its Corruptions, as they aroſe. And he always inſerted this Caution, that he took this Teſtimony from ſuch Univerſal Conſent, with Conſiderations of the *Perſons* as agreeing Witneſſes, and not from their *Authority*.

5. There is Craft in putting in the words, *diſtinct Bodies*; as if the Being of a Church could not be continued, and the Corruptions of it oppoſed and relinquiſh'd, without going forth to ſome other Body of Men, free from all ſuch Corruptions. Mr. *P.* may pleaſe to anſwer Dr. *T.* in this Point about the Church of the Literal *Iſrael*, beſides which there was then no other Church; and enlighten him by the Reſolution of this Query, whether there may be a Reformation in a Church without leaving of it? The Learned Dr. *Jackſon* ſaid it long ago *, " That our Church " was in the Romiſh Church before *Luther*'s Time, " and yet in it, neither as a viſible Church altogether " *diſtinct* from it, nor as any native Member of it. To his Arguments and Explications at preſent I refer Mr. *P.* tho there are others of other kinds of equal weight and clearneſs.

For the reſt, the aforeſaid Account of the Conference, will ſhew how far this Paper of Mr. *Pulton*'s is true; and whether it contains a fair Propoſal, when it offers in Exchange for the Contents of it, that which is really thinner Stuff, and much ſhorter Meaſure.

The

423

The Account written by Mr. *Pulton*.

A True Account of a Conference had about Religion between Dr. T. *and* A. P. *on the* 29th *of* September, 1687, *in* Long-Acre, London.

Dr. T's *Note.*

MR. *P.* ſcattered Copies of *this Account*, and Dr. *T.* ſaw three of them on *Monday October* the 10*th*.

Dr. *T.* and Mr. *P.* ſpent their time very ill, if ſo lame an Account as this of a four-Hours Conference be a true one. How far it is from the whole Truth, has been already ſhewn in Dr. *T*'s fuller and more impartial Relation. And it is ſo ill repeated that Mr. *P.* having by ſo doing made it his own, may take the whole to himſelf. For Dr. *T*'s part he will not be his Stirrop to be let down and taken up at his Pleaſure. That which is againſt him is omitted by him, and that which he thinks is for him, is added, tho never ſpoken.

Mr. *Pulton*'s *Account.*

ON *Monday* there came a Youth to *A. P.* who deſir'd to know, if he was willing to accept of a Conference with D. *H.* concerning Religion? He anſwer'd that he was; But on *Tueſday* it was told him Dr. *T.* would be the Perſon, he muſt meet at 3 in

Dr. *Teniſon*'s *Notes upon it.*

MR. *P*'s Account begins unluckily, for he ſtumbles at the firſt ſetting out, he makes as if the Appointment which came from the *Romans*, proceeded from Dr. *T.* who, till it was made, knew nothing of it.

in the Afternoon on *Thurſday*: Accordingly the Parties met on the ſaid *Thurſday*, being *Michaelmas* Day. *A. P.* came with one Witneſs (no Prieſt) Dr. *T.* alone: And when the Doctor excepted againſt the Gentleman, *A. P.* was willing he ſhould retire, and pitch'd upon another who caſually came in at the ſame time, tho not ſo much as known by name to *A. P.* If the Doctor would have no Witneſs preſent, then *A. P.* deſir'd all might depart, except the young Man upon whoſe account they met (the Room being now full.) The Doctor not aſſenting to that, (*a*) *A. P.* preſs'd much, that whatſoever ſhould be ſaid on either ſide, might be writ down, but this not being accepted of, the Subject of the Conference was propoſed by *A. P.* who deſir'd the Doctor to give the young Man

(*a*) *A. P. preſs'd Writing*, yet when *Dr. T.* began to do ſo, he declined it; But whereabouts would theſe Diſputers be? a while ago they were all for *verbal Conferences*, when written ones were offered as more ſafe and uſeful: *Dr. T.* is Witneſs of this in a greater Caſe, and ſo is an excellent Biſhop and a worthy Dean. Now when verbal Conferences are agreed to, Writing is preſs'd.

(*b*) *A*

Man (b) a Rule of Faith which might keep him in the Church of *England*. After ſome Preambles the Doctor was pleas'd to aſſign the Holy Scriptures. To which *A. P.* reply'd, that there were (c) two things incumbent on the Doctor to prove; 1. That the Books which he called the Scripture, were truly ſuch. 2. That when ſo prov'd, they were of themſelves a ſufficient Rule. But to the ſecond Point nothing was ſaid.

To the firſt the Doctor replied, that their Bible had been handed down from the Apoſtles. *A. P.* deſired to know by what Hands? The Doctor anſwered, by the Teſtimony of (d) all the World, *Turks*, *Jews*, *Gentiles*, and

(b) *A Rule of Faith which might keep the* Boy *in the Church of England.* A new Art of ſhutting the Doors of St. *Martin*'s Church for the keeping *in* of a Perſon, who was before gone out, and gone as far as *Rome*.

(c) *Two things — incumbent on the Doctor to prove*; 1. *That the Books which he called the Scriptures, were truly ſuch.* 2. *That when ſo proved, they were of themſelves a ſufficient Rule. But to the ſecond Point nothing was ſaid.* Good Reaſon, for it was never propounded, the only Queſtion of that kind was, Whether our Bible was a Bible, and how we could prove it to be ſo? The *Sufficiency* and Purity of the *Scriptures* were Points never ſtarted This Dr. *T.* is certain of from his own Memory, and from the Concurrence of more than an ordinary number of Wanneſſes, whom, upon this new Narrative, he conſulted.

(d) *All the World, Turks*, &c. The Turks were never named

and *Chriſtians*. But *A. P.* urging to know from what immediate Hands the Church of *England* had received them, when ſhe began to reform? The Doctor anſwered, From the Univerſal Church, and that he meant by Univerſal Church, all thoſe *(e)* different Bodies who make up the whole Number of Chriſtians. Then *A. P.* demanded, Whether thoſe different Bodies of Chriſtians made one true Church, or no? Or, whether ſome one Part of them were ſo? The Doctor, tho much preſs'd, would ſpecify no Part, which he acknowledged free from Corruption. Upon that *A. P.* deſired to know how the Doctor could make out, that his Bible was the pure and uncorrupt Word of God, if all thoſe, from whoſe Teſtimony he took it, were corrupted, and conſequently falſe Witneſſes, and what Aſſurance named on this occaſion. It had been monſtrouſly abſurd if they had. And when ſome judicious People, preſent at the Conference, heard this Paragraph of Mr. *P*'s Narrative, they were amazed at the Invention. But no Additions are to be wondered at, where Men will add to the Creed it ſelf.

(e) Different Bodies who make up the whole Number of Chriſtians. This Miſtake of Mr. *P*'s may be rectified, by what is ſaid before in Dr. *T*'s Account, and Notes on Mr. *P*'s. Paper.

4127

rance he had *(f)* the ſenſe of Holy Scripture, being, as he ſaid, depraved, the Letter remained pure?

Here *(g)* a pleaſant School-Maſter diverted the Auditory with a Picture, as he ſaid, of the Bleſſed Trinity, and offer'd it *A. P.* with wry Mouths and Antick Geſtures. But *A. P.* ſaying, he ſaw no Reaſon, why God appearing to *Daniel* under the Figure of an old Man, might not be ſo painted, provided one meant not to delineate him *ſpecie propriâ*: He return'd to the Doctor, and preſs'd his forementioned Argument; but the Schoolmaſter continuing to give Diverſion to

(f) The Senſe of holy Scripture, being, as he ſaid, *depraved.* If he means Dr. *T.* 'tis a great Slander. It is true, he ſaid it was happy for the World that the Copies of the Bible were ſo widely diſperſed; for if they had been all in Roman Hands, they wou'd have been in Danger. Of this Dr. *T.* was reminded by ſome of the Hearers of the Conference, upon the Peruſal of this Narrative.

(g) A pleaſant Schoolmaſter diverted the Auditory with a Picture. The Schoolmaſter is of Age, and he will anſwer for himſelf.

(h) St.

to the People, and throw in impertinent Queſtions; *A. P.* deſired him to be ſilent, ſaying, he came not to diſpute with a *Buffoon* but a Doctor, which was ill taken. Dr. *T.* read a Leſſon of Charity upon that occaſion, endeavouring to prove that *A. P.* had violated the Holy-day. And when Mr. *M.* ſaid in *A. P.*'s Defence that *(h)* S. *Paul* had uſed as ſharp Language in a like occaſion; The Doctor replied that if *A. P.* was St. *Paul*, he might ſo do. When the Doctor had done his *(i)* Harangue, *A. P.* returned to his Argument, and much importun'd the Doctor to make out how he was aſſured his Bible was the pure Word of God, and not as full of Corruption and Falſhood, as he believed thoſe to be, from whom he received it.

Here the Doctor call'd *(k)* Mr. *M.* from the Window whither *A. P.* had deſired him to retire, that

(*h*) *St.* Paul *had us'd as ſharp Language in a like occaſion.* This about St. *Paul* Dr. *T.* does not remember, nor do others who ſtood by Mr. *M.* for he ſpake of St. *Jude*, but perhaps it might be ſo.

(*i*) *Harangue.* Dr. *T.* knows not what Mr. *P.* means by this: For to repeat a Verſe out of St. *Jude* about the Diſputation betwixt *Michael* and the Devil, is not properly haranguing.

(*k*)—Mr. *M. from the Window whither* A. P. *had deſired him to retire.* Mr. *M.* ſtay'd much longer, for he began to write

that no Body might argue againſt the Doctor but himſelf, and inſtead of anſwering the Difficulty began a private Parly with Mr. *M.* And (*l*) *A. P.* could never obtain any thing like a Satisfactory Anſwer to his Difficulty propos'd. In the end he anſwer'd, the calling the Authority of Scripture in queſtion diſpoſed to Atheiſm. *A. P.* reply'd, he believed it might in their Principle, who having taken all Infallibility from the Church, could aſſert none for the Scripture.

This Debate laſted upwards of 2 Hours, when the Doctor threw in ſeveral By-queſtions about St. *Peter's* being at *Rome*, (*m*) which when *A. P.* was ready to prove (*n*) the Doctor paſſed to the Real Preſence, and Tranſubſtantion. *A. P.* demanded of the Doctor, whom he would be judg'd by (not being able at this time to obtain any Anſwer to the firſt and chief Query.) The Doctor replied by the Univerſal Church. *A. P.* demanded whether by the Univerſal Church, now in being, write upon the Back of *D. T's.* Paper, as is aforeſaid. And he removed upon a Gentlewoman's coming to him with a Mask in her Hand which gave occaſion to another of that Sex to ſay to Mr. *M.* he choſe to diſpute rather with Ladies than Doctors. It is unhappy that amidſt ſo many things, we can have nothing ſincere, and in its Naturals.

(*l*) *A. P. could never obtain any ſatisfactory Anſwer to his Difficulty propoſed.* The Account ſhews that ſit Anſwer was obtain'd, tho not accepted.

(*m*) *Which when* A. P. *was ready to prove.* There was no occaſion for that, for it was then granted that he was at *Rome*, but not till 25 years after Chriſt's Aſcenſion.

(*n*) *The Doctor paſs'd to the Real Preſence and Tranſubſtantiation.* Whereas he was led into it by Mr. *P.* upon his reading about it out of his Books and Sheets. (*o*) *He*

ing, or by that which had been in the four first Centuries? The Doctor said, that of the four first Centuries. *A. P.* asking how we should know the Judgment of those Times? The Doctor answered, by the Testimony of the Fathers then living. Then *A. P.* naming several, and proffering to begin with which the Doctor pleased,(o) he desired to hear St. *Ambrose*. *A. P.* thereupon read one out of his 4*th* Book *de Sacramentis*, which the Doctor noted down, and required *A. P.* to put his Hand to it, which he refus'd for the present, but said, as soon as he had produced his whole Evidence, he would then sign it. But the Doctor plainly refused to hear any more, saying that the rest would prove like that, which he believed to be of a Spurious Author. To which *A. P.* replied, that if he doubted of that Work, he would cite another of the same Author's to the very same Intent of an unquestionable Work. But the Doctor refused absolutely to hear it. And continued to

(o) *He desired to hear St.* Ambrose. Mr. *P.* began with it of his own meer Motion, pulling out his Breviary, and reading the words. Dr. *T.* was so far from desiring to hear St. *Ambrose* first, that when Mr. *P.* began with him out of St. *Ambrose*, he told him he should not begin with so late an Author, but with S. *Clement*, and so go downwards. And if Mr. *P.* said any thing in general about Places in the true St. *Ambrose*, Dr. *T.* did not hear him repeat the Words. Nor is any other Book of St. *Ambrose* cited in his *Breviary* in that Place.

(p) *But*

to preſs *A. P.* to ſubſcribe. He anſwered, that he would when all his Witneſſes were heard, and with much ado after about 3 quarters of an hour after twenty endeavours, he obliged the Doctor to hear of *Juſtinus* his Apology to *Antoninus Pius*: (p) but that the Doctor would not note down, or hear one word more, which ſeeming unreaſonable to Mr. *M.* he asked the Doctor (uſing his own Inſtance) whether or no, if one ſhould come to pay him a (q) a Sum of Mony, and the firſt piece might appear ſomewhat dubious, he would refuſe the reſt upon that account, eſpecially if the Party was content to change it in the very place.

Now this Paper it is, which has made all the great Noiſe, as though the Doctor having ſumm'd up the whole Diſcourſe, *A. P.* ſhould refuſe to ſign what he had aſſerted.

(p) *But that the Doctor would not note down.* He had no reaſon to write a ſecond Paper after having been refus'd ſigning of the firſt. But he ſpake enough to the Place as is before rehearſed.

(q) *Sum of Money.* This was ſaid to Mr. *M.* at the Window in the back-Room by Dr. *T.* himſelf. Mr. *M.* complain'd that Dr. *T.* was too hard upon Mr. *P.* ſuppoſing that Book was not St. *Ambroſe*'s. Dr. *T.* appeals to Mr. *M.* whether his anſwer was not this; If a Man be to pay me a Sum of Money, and the firſt peice I take proves a braſs Half-Crown, he that offers it to me, either knows it not, or, knowing of it, is not honeſt in offering it

In this Debate the Parties rising up, the Doctor was pleased to say, *that* (r) *the Papists were by their Principles Breakers of their Word*, and proved against *A. P.* thus;

You believe yours to be the only saving Church, but you are bound to save all you can, therefore you are bound to break your Word (given in your Paper of Rules of your Schools) of not tampering with your Scholars in Matters of Religion. *A. P.* replied that it was a very injurious Assertion, and prov'd no more against him than his Majesty, which he thus proved. His Majesty believes his to be the only Saving Church, but his Majesty being Head of his People, is bound to endeavour to save them as much as *A. P.* to save his Scholars, therefore (according to the Doctor's Argument) his Majesty is bound to break his Word given to his People of not forcing their Consciences.

This as good Coin. If Mr. *P.* will own either of these, that he was either ignorant, or insincere, I am content.

(r) *The Papists were by their Principles Breakers of their Word.* Mr. *P.* has forgotten all about his *Æquivocation*, about *Luther*, Pope *Innocent*, and the Council of *Lateran*, the places of Scripture, the Pope's Jurisdiction, *&c.* But he will not fail of his Insinuation, *He is an Enemy unto Cæsar.* And he here makes a Syllogism, which upon the place the Protestants could not hear; and he omits Dr. *T*'s answer to Mr. *M.* and the Sense of the Company.

(f) If

This Reflection was ill taken, and *A. P.* ſaid he was willing to believe the Doctor ſpake it not with any ſuch Intention; but added that it was ill done to vent ſuch Propoſitions, whence naturally and unavoidably enſued ſo bad Illations. Then *A. P.* anſwered directly, that no body was bound always to do all the good poſſible: And that to teach *gratis* Learning with the Fear of God was very well done, although one medled not with Religion; and defied the Doctor to bring the Scholar, where note, that the Boy, on whoſe account the Diſpute was held, was no Scholar, that ever heard him touch a Point of Controverſy in time of Schools, or tamper with him out of them. And this was the Concluſion of our Conference.

(ſ) If any doubt of the Truth of any thing here aſſerted, let him go to Dr. T. to be inform'd, and deſire him to

(ſ) *If any doubt of the Truth of any thing here aſſerted, let him go to Dr. T. to be inform'd.* There have many come, and none have gone away yet unſatisfied.

(t)--*The*

to ſhew the (t) Famous Paper, as alſo to receive a more ſatisfactory Anſwer, than *A. P.* could to the main Queſtion.

A. P. had never gone ſo far, as to give any publick account of this Affair, had not the Town and Kingdom been already full of very falſe, injurious and ſcandalous Reports relating thereunto: And tho upon the Doctors inſtance, *A. P.* promiſed not to ſpeak of it from the Pulpit, *Sunday* next the *9th* of this Inſtant, as he had intended; yet now being ſo far provoked, he could not in Honour and Conſcience but find ſome means to diſabuſe the World, ſince his Adverſaries (tho he believes not the Doctor) have been ſo induſtrious to impoſe upon it.

(t) *--The famous Paper.* No Body boaſted of the Paper that Dr. *T.* knows of with relation to the Contents of it. But they laid ſome weight upon one's writing & ſigning, and the other's refuſing. Dr. *T.* had no great value for it, for he left it on the Table. But, it may be, it became the more famous for having been put by Mr. *P.* into his Pocket, out of which, after much ſhuffling about it, not knowing where to find it, he was prevailed with to pull it, by the importunity of an ingenious Woman.

Thus far the Account reach'd which was written with Mr. P's own Hand. But in other Copies it was added, at the End, that Mr. *P.* deſired to meet where Books were, and to have a Scrivener: If he did, he was not in danger of loſing what he long'd for. For it was more than once, when Hiſtorical Things were talk'd of, that Dr. *T.* deſired that Coaches might be call'd for, and that they might go where Books might be conſulted.

And

And when Offers, by Dr. *T.* were made about a *Bible*, about *Beda*, *Æneas Sylvius*, *Hoveden*, and others; they were refuſed. Dr. *T.* is certain that the Author of the *Speculum*, if he has been *by* Books, has not been *in* them But to what purpoſe is it to go into Libraries, when they have already furniſh'd the World (in the *Speculum*) with *Authorities* enough, and it may purchaſe them for Six-Pence? 495

The Copy of a Letter written by a Romaniſt, and conveyed by the Apprenticeof----- in *L. A.* to *J. S.* in order to his tranſcribing it, and ſending it to his Father into the Country.

Moſt Dear and Honoured Father,

NOthing could be more ſenſible to me than youreXtr aordinary Affection you were pleaſed to ſhewin your laſt, and was there any thing leſs than an Eternity at ſtake, and the ſaving or loſing my Immortal Soul; I ſhould have all the repentance in the World of diſobliging you. Dear Father, take therefore a ſum of thoſe Motives which oblige me in Conſcience to betake my ſelf to the Church I am now reſolv'd to embrace. The Roman-Catholick Church is allow'd to have been once the true Church built upon the Rock againſt which our Saviour promiſed Hell ſhould never prevail, whence unleſs we will give our Saviour the Lie, ſhe is ſtill ſo. The Church, I am inform'd, *had power during the four firſt Centuries, to ſummon* nad precide in General *Councils, when any Debate aroſe concerning Religion, and they were reputed Hereticks who obeyed not her Deciſion. Now the ſame Rea-*

ſon

ſon and Authority which proves her to have had that power then, proves ſhe muſt retain it ſtill. Again I have heard clearly made out, that thoſe or that Church are all of one Faith in all Countries. Whereas our Reform'd Churches all claſh among themſelves, and divide and ſubdivide without end; and it can't be otherwiſe, they having no aſſured Guide, upon which they can rely. It is the Catholick-Church alone which is taught in all Countries, and none but the Paſtors of that Church have any Zeal to go among Barbarous and Idolatrous People to convert them; and if there be any Faith in Hiſtory, God has ſeconded their Labours with manifeſt Miracles, Power over Devils, and the like. And I have never heard of any who can aſſume that to themſelves beſide them. Again, I am inform'd that among them abundance of Noble and Rich People follow the Evangelical Counſels, and leave all for God's ſake; and that they built and founded all thoſe Monuments of Devotion and Churches we ſee now extant. Whereas our Reform'd Religions, have only ſerv'd to pull them down. And as I have laſtly underſtood, was founded on the Leachery of King Harry the 8th, the Ambition of the Tutor of King Edward the 6th, and Violence of Queen Elizabeth, and only preſerv'd by the Rigors of Penal Laws, and ſpilling the Blood of thoſe who for a thouſand Years had profeſs'd the Catholick Faith. All theſe things I have heard proved, with ſo much ſhew of Truth, that I ſhould reſiſt the Holy Ghoſt, if I obey'd not the Inſpiration I have to become a Roman Catholick. Dr. Teniſon has diſcourſ'd before me four Hours, but I am more confirm'd than I was before. Dear Father, Let not the force of Education and Prejudice ſo byas your Judgment, as to be angry with me for the beſt thing I ever have done in my Life, and if you had heard as much as I,

I

I am ſure, you would have that Senſe of your Soul as to do as I do. All the Stories of their Selling Pardons, of their Idolatry and bloody Principles, are nothing but meer Calumnies. I humbly therefore crave that I may, notwithſtanding my preſent Reſolution, ſtill be eſteem'd, as I am with all Submiſſion,

Dear Father,

Your moſt Obedient

and Affectionate Son.

Dr. T's Notes on this Letter.

THE Original of this Letter was ſent to Dr. *T.* together with this Account of it. After *J. S.* had copied it, and it was ſeen where he had laid it, and was taken from thence: Mr. *V.* asked *J. S.* whether he had finiſhed his Letter, and from what Copy he had taken it? He anſwered from no Copy; he urg'd him thrice, and he ſtill denied it: At laſt Mr. *V.* brought forth the Original, and ſhew'd it to him, *&c.* then he was ſilent, inſtead of begging Pardon of God. and his Maſter.

The Author of the Letter fail'd in his own Art of Cunning, for he endeavoured to write an accurate Letter for a Boy who is not able to write one correct Line, as is plain by that which may be ſeen in his former Letter to his Father. He ſhould not have perfumed his Paper, if he would not have had the Proteſtants to ſmell him out.

1. He begins the first Motive by saying, and by taking that for granted, which no Protestant will yield to him, that *the Roman Catholick Church is allowed to have been once* THE *True Church.* This *first Motive* is a Fallacy, of *The* Church, for *A* Church: The Roman was once *A true* Church, but never *The* Church; and a true Church may fail in Process of Time, as some of the *seven Churches* of the Lesser *Asia* did; and St. *Paul* caution'd the *Romans* themselves against immoderate Confidence, lest They, as well as the obstinate *Israelites*, should be *cut off.*

Rom. 11. 20, 21, 22.

2. The second Motive is taken from the *Power of the Church to summon Councils, and to preside in them.* This is the same Fallacy again of the Power of *The* Church in *General*, and of the *particular Church* of *Rome*, whose Popes were sometimes condemned by Councils, which the Emperors summon'd. It is absurd to say that the Church *presides* over the *Council*; and they who presided, had *Priority* by it for that season, but not further *Power.* Mr. *Pulton*'s (or Mr. *Ward*'s *Speculum*) shews *Sylvester* as presiding at the first *Council of Nice*; but when he recollects himself, and finds he should have represented *Hosius* instead of *Sylvester* (for he was not as is pretended, his *Legat*) he will (I suppose) not be so liberal of Power to the President of a Council. For *Councils* they were not to give a Rule of Faith, but to make Peace in the Church, by proceeding according to the *Rule*, the *Scripture.* If it had been otherwise, the Christian World, in which from the Beginning were many Divisions and Heresies, had been long without a sufficient Guide or Rule, seeing there was no General Council till 325 years after Christ. They alledged Scriptures, and if they had not done so, Men would not have stood to their

their meer Authority, or to any other Tradition than the Creed, and not to that but by universal Consent, as found in the Holy Bible.

3. The third Motive is *their Unity, and the dividing and subdividing of the Reformed without end, as having no Guide.* Yet the Protestants have the surest Rule, and due Ministerial Helps; and they have published a *Harmony of Confessions of Faith.* And in the *Roman* Church, the *Jansenists* have accused the *Jesuits* of a *new Heresy* of the *Pope's* being *infallible in Matters of Fact,* and about many other things they are at variance. The *Anti-blacloists* accuse the *Blacloists* of *Heresy* about their Method of Oral Tradition. The *Assembly* of the *Clergy* of *Hungary* have lately condemned the *Theses of the Assembly of the Clergy of France,* as dangerous to the Souls of Men; and there are now in *Spain* and *Italy* great numbers of the Disciples of *Molinos,* who are against the use of Images in praying, and the Invocation of Saints, and other things for which the rest of the Church of *Rome* do so very much contend; and it is not long, since the *Assembly* of the *French Clergy* approved of a Book of Mr. *Gerbais* (*a*), which *this best of modern Popes* condemned, " forbidding the reading of " it upon Pain of Excommunication, and of not being " absolv'd by any but this Pope, or some other Pope for " the time being, unless in the Article of Death. Certainly what they differed about, must be something of Moment, otherwise it would not have drawn after it so heavy a Sentence. And now we see how Father *Walsh* and Father *Pulton* differ here about a General Council, which the said Father *P.* in his late Catechisings, has own'd as his Rule of Faith.

(*a*) Gerb. Diſſert. de Cauſ. major. V. Bref du 8 *Decemb.* p. 84, 85. Act. Cl. Gall.

4. The fourth Motive is the Zeal of *making Conversions abroad.* The Question is, Whether they are Con-

verſions to the true Chriſtianity, of which we have Inſtances in the Engliſh Proteſtant Colonies. For the *Scribes and Phariſees compaſs'd Sea and Land to make Proſelytes*; but it would have been much better for Religion, if they had ſtaid at home, and mended their own *Morals*. *Balzac* ſomewhere obſerves, that moſt of the Converſions are made in warm Countries, where there is Gold, and other valuable Things; and that the like Zeal does not move them towards cold and barren *Nova Zembla*. And the manner of the Converſions made by the *Spaniards* in *America*, is too Tragical to be related.

5. The fifth Motive is *Miracles*. The Church has no need of them for the confirming the *Apoſtles Creed*. If the Creed of Pope *Pius* wants them, lying Wonders agree well enough to a Sum of falſe Articles of Faith. But ſeeing Miracles are for them that believe not, and not for them who believe, why do they not ſhew a Sign among us who are not too haſty of Aſſent to Doctrines properly Roman? The *Letter* ſays, none pretend to *Miracles* but the *Romans*, yet even the *Quakers*, and ſome very nigh to them (*a*) pretend both to *Miracles* and *Infallibility*.

(*a*) *See Mr.* Barclay's *poſſib. and neceſſity of immed. Revel.* And Scarlot's *Eternal Goſpel.*

6. The ſixth Motive is, *That Men of Quality go out of the World into Holy Orders*. It is, in the Eccleſiaſtical State, the readieſt way to Preferment, but I do not ſay that none have better Intentions.

7. The ſeventh is, *that they built our Churches*. A good Argument for the *Heathens* who built the *Pantheon*, (or the Temple for the Worſhip of all ſtrange Gods) which now at *Rome*, they uſe as the Church of *All their Saints*. A good Argument for the *Turks*, who in the *Morea* built many of the *Moſques*, which are now by the *Romaniſts* uſed as Churches.

8. The

441

8. The eighth is the *Leachery of King* Henry *the* 8th. He liv'd and died a Papiſt, and many Popes have outgone him in Vice, and more in Atheiſm: However, he was a great Prince, and *Luther* is blam'd for uſing Language towards him which was not ſo reſpectful; but the Prieſts can put into the Mouth of a Boy words very unſeemly.

9. The ninth is the *Violence of Queen Elizabeth*, &c. But who are the violent? they that provoke, or they they that puniſh when juſtly provok'd? Till the Pope ſent his Bull againſt her, the Papiſts liv'd in great Quiet and Eaſe, and came to our Service. *Gabiutius* (*b*) confeſſeth that Pope *Pius* did, by all means poſſible, diſturb her Reign; and he himſelf would not let her die in Peace, for he makes her Death (after a Reign of four and forty years) to be a Judgment upon her, and ſays as his ſort of Charity mov'd him, that *ſhe exchanged a wicked Life for everlaſting Death.*

(*b*) Gabiut. in vitâ Pii 5. c. 9. p. 102. —tandem divino judicio ——impiam vitam cum ſempiternâ morte commutaverit, &c.

After all this Weakneſs of Argument, to *pretend* to *Inſpiration*, and the *Holy Ghoſt*, is certainly to grieve that bleſſed Spirit of Truth.

After their having taught the Boy to ſay this of the Spirit of God, 'tis a ſmall thing for them to leſſen Dr. *T.* and to manage him in writing that Dr. *T*'s four hours-Diſcourſe had more confirm'd him. He could ſcarce be harder than he was before. But theſe *Virtuoſi* have found out an Art of confirming a *Nether Milſtone.* May God give *J. S.* and them the Grace of Sincerity. If they had had a ſufficient Meaſure of it, they would not have taught him to ſay, that the Roman Faith (ſuch as is now their Faith) had been here for a *thouſand years.* For *Gregory* the Great ſent not the ſame Canon of Scripture they now go by. For he would not allow the Book of *Maccabees* to be Canonical; and what Bible did

did he ſend, for he confeſſes he underſtood no Greek? Further, it appears from the very Recantation of *John Wickliff* for the ſaving of his Life (*a*), that there was then in *England* no ſuch Doctrine, as Tranſubſtantiation publickly impos'd as an Article of Faith. That which comes at the cloſe, is ſtill as falſe. *viz.* that all *the Relations of the ſelling of Pardons are Stories*; tho the *Romiſh* Hiſtorians agree in this with the Proteſtant, that the groſs Practice of the Popes ſelling Pardons by *Tezelius*, was the occaſion of *Luther*'s leaving the *Church* of *Rome*.

(*a*) *V.* H. de Knyghton. p. 2547.

A Brief Account *of Mr.* Pulton's *ſecond* Narrative, *with curſory Notes upon it.*

AFter Dr. *T.* had ſent Mr. *P.* the firſt Copy of his Account, Mr. *P.* ſent him his ſecond Account, or his Narrative enlarged. On this Dr. *T.* makes theſe Curſory *Notes*.

1. He will have the Conference to be for the ſake of *J. S.* tho Dr. *T.* had declared otherwiſe, and cautioned againſt the old Trick of making a Converſion of one chang'd already to turn upon a verbal Conference. And to the End that the Opinion of Dr. *Horneck* touching *J. S.* as well as that of Dr. *T*'s may be the better known, I have here inſerted part of a Letter ſent to Dr. *T.* from that Reverend Perſon.

Reve-

Reverend Sir, *Octob. the* 13th 87.

WHEN the Boy came to me with his Maſter, I looked upon him, and methought I ſaw Stubbornneſs, Ill-nature, and Sullenneſs in his Face: I asked him ſeveral Queſtions, but had much ado to get an Anſwer from him. To me he ſeem'd to intimate that he was already gone over to them. Something I dropt accidentally about Succeſſion, which he laid hold of, and with a kind of ſcornful Smile demanded, what Succeſſion we could ſhew? I told him both for Men and Doctrine, and proved it to him. But after that he gave me little or no Anſwer to any thing I asked him. I made him promiſe me to conſider of what I had ſaid, and to come to me again, which after ſome Demurr, he did; but never came. I ſuppoſe you have an Account of the Sermon that was preach'd at the Maſs-Houſe in the Savoy *on* Sunday *laſt*, &c. *The Publication of the Conference will be abſolutely neceſſary. I was at* Black-Friars *yeſterday, and heard that a Man having heard that the Victory went on the Papiſts Side, was turn'd Papiſt upon it. This I had from the Man's Neighbour, who ask'd me about that Conference, but I rectified his Miſtake. I am*

SIR,

Yours to command

A. Horneck.

Note,

Note, Dr. *H.* was not consulted till *Octob.* 13. which confirms fully both what Mr. *U.* had said of *J. S.* and Dr. *T.* had observed of him.

These Numbers relate to Mr. P's *Paragraphs.*

4. He makes Dr. *T.* to say that *Luther*'s Works were not in *Quarto* but in *Folio*, instead of saying in four or in six *Folio's*, which small things I would not note, if they did not show that a Thread of Mistake (sometimes wilful, and sometimes not) does run through his whole Narrative.

He goes on, saying, that he had not brought the Book into the *Pulpit*: we never talk'd of it, but as shown privately in his Chamber, and by this way of excusing his *Æquivocation*, he exposes it.

10. He says Dr. *T.* appeal'd to the *Greeks* and *Bohemians*. But certainly to say, as Dr. *T.* did, that there were amongst them Christians professing the Faith of the Apostles Creed, and disclaiming the Errors of *Rome* before *Luther* rose, is not *appealing* to them.

12. What Mr. *P.* says of Dr. *T*'s boast of having ten thousand Pounds worth of Books (if his Amanuensis has not mistaken in the figuring) will not be easily credited.

13. Mr. *P.* would not have said what he does of St. *Peter*'s 25 years, if he had not mistaken Dr. *T.* who never deny'd that St. *Peter* was ever at *Rome*, but spake of the 25 Years before he came thither, not out of *Eusebius*'s *Cronicon*, as Mr. *P.* imagin'd (tho in that Book the 25 in the *Latin*, is not in the *Greek*, and *Eusebius* else-

elſewhere (*b*) contradicts that Computation) but out of a paſſage in *Lactantius* (*c*) which perhaps being formerly run away with, without due attention to its meaning, might occaſion that Blunder in Chronology; if Pope *Damaſus* had not a Finger in that Corruption.

(*b*) Euſ. E. Hiſt. l. 2. c. 14. p. 41. l. 3. c. 1. p. 56, 57. *V.* Orig. Exp. in Gen. Tom. 3.

(*c*) Lact. de mort. Perſec. ap. Baluz. Miſc. p. 2, 3.

14. He ſpeaks of Dr. *T*'s being judg'd by *the four firſt Centuries*, which is not the whole Truth; he lik'd them beſt, but would not be judg'd by them; for he took in Univerſal Teſtimony, ſeparate from Authority.

15. Mr. *P.* affirms, That *he had read all Eccleſiaſtical Hiſtory, and had Volumes of Notes relating to it.* Much good may his *Common-place-Book* do him, if it be taken out of ſome ſuch Authors as are cited in his *Speculum*, *Anacletus*'s *Epiſtle*, St. *Cyprian de cænâ Domini*, St. *Cyril of Jeruſalem*'s *Apology againſt Ruffinus* (who flouriſhed not till about *Anno* 390. whilſt St. *Cyril* flouriſh'd *Anno* 350.) he may call his Notes *Collections*, but they are properly *Weedings*.

15. He puts upon Dr. *T.* a falſe thing, of denying that any Biſhops came from *England* to the *Council of Lateran*. Dr. *T.* is poſitive, upon Inquiry, that this is a falſe and unfair way of Apologizing for his own Miſtake, by inventing one for him who charg'd him with it. Dr. *T.* only ask'd a few Queſtions about that Council, and ſet Father *Walſh* againſt Father *Pulton*, ſhewing how far they were from Unity, about what was, and what was not a *General Council*, Mr. *Pulton*'s *Guide*, tho not every *Jeſuite*'s.

Dr. *T.* well knew that moſt of the Roman Communion have inſiſted on that Council as *General*, tho it be not ſo. And he well remembers he told Mr. *P.* he would upon occaſion hold him to it, ſeeing that Council teaches the *Depoſing Doctrine*, which Doctrine, notwithſtanding, Mr. *P.* diſclaimed at his going forth out of the ſecond Room.

16, 17. He is much concern'd at Dr. T's insisting on *one* place in St. *Ambrose*. Dr. *T.* insisted upon that for a reason Mr. *P.* might know, but was not aware of, and it was this: That Passage out of St. *Ambrose*, had been by a certain Priest translated into English, and given to a Person of Honour in order to Conversion; and this Paper has been long, tho in private manner carried about the Town, as likewise some disjointed Passages transcribed from Dr. *Taylour* about the *Real Presence*, which taken by themselves do give a most abusive Representation of that Doctor's Sense. This Place being then the Engine of Converters, it was fit to be expos'd. If Mr. *P.* pleases, I will name Persons and Places to him.

17. Observe here the Fidelity either of Mr. *P*'s Memory, or his Conscience. " He says the Doctor told a Sto-" ry of some Priest at *Rome*, who having pronounced " the Words of Consecration, was heard to say aloud, " that he believ'd not as the Roman Church oblig'd. Whereas the Story (as before repeated) was about the *Courtesans* over-hearing the Priests say, *Bread thou art, and Bread thou shalt be.*

18. Mr. *P.* (leaving out what was answered to the place in *J. Martyr*) says, " the Doctor would not de-" clare what he believed in the Point of the *Real Pre-" sence*, and yet Dr. *T.* repeated the Words of the *Cate-chism*, and said he would abide by the true Sense of them.

18. He talks of *knocking the Pulpit*, which words he never nam'd there. What Priests *act* most there, is known enough to the World.

19. Dr. *T.* is said to have asked Mr. *P.* what *Verse* it was wherein it was written—*If he hear not the Church*: Whereas he appeals to all the Company, if he did not ask him in what *Evangelist it was*, and he could not tell, and instead of that Mr. *P.* says of himself that *he did*

not

447

not tell. He had said *more than was fit* upon other occasions, why was he not in humour to say *what was fit* here? He adds Dr. *T. turning from place to place found it.* Whereas he named the Chapter and Verse before he began to turn; and the reason of his turning was manifest, for he could not read the Print by the Light they had, till he was forc'd to pull out his Spectacles. These are very little Remarks, but they discover (that which by God's Grace I shall always abhor) great Shifting and Insincerity.

30. He says, "that Pope *Nicholas* never taught that "the People ate Christ's Flesh as divided into many pieces. But how then does he construe the Confession of *Berengarius* enjoyn'd by the said Pope, and his Synod? "* --- I profess from my Heart, that the true Body and "Blood of our Lord Jesus Christ, is, and is sensually, not "only in the Sacrament, but in Verity, handled and "broken by the Priests Hands, and ground by the Teeth "of the Faithful.

* Decreti par. 3. l. 42. de Consecr. p. 1932.—Corde profiteor—verum Corp. & Sangu. D. N. J Chr. esse, & sensualiter, non solùm sacramento, sed in veritate manibus Sacerdotum tractari, frangi, & fidelium dentibus atteri, &c.

32. Dr. *T.* is said to have cited *Mariana* and *Suarez.* He never nam'd them. The Schoolmaster did. He spake only of *Becanus* and *Doleman*, and of him not under the Name of *Parsons*; for if *Parsons* own'd that Book, he thinks 'twas another Person that wrote it.

32. Mr. P. ends, as he brake up the Conference, with insnaring Words about *Persecution*, and the Q. of *Scots*, and the *Bill of Exclusion*; and he writes as if he had been transcribing *Philanax*, or, the Book whence he borrow'd, *Jerusalem* and *Babel*: And makes the fierceness of some Men to be the *Spirit of the Reformation.* I will not touch upon indecent Arguments, but conclude by wishing that Mr. *P.* well knew *what Spirit he is of.*

THE END.

BOOKS lately printed for *Richard Chiſwell.*

THE Pillar and Ground of Truth. A Treatiſe ſhewing that the *Roman Church* falſly claims to be *That Church*, and the Pillar of *That Truth* mentioned by St. *Paul* in his Firſt Epiſtle to *Timothy*. *Chap.* 3. *Verſ.* 15. 4°.

The Peoples Right to read the Holy Scripture Aſſerted. 4°.

A Short Summary of the Principal Controverſies between the Church of *England* and the Church of *Rome*; being a Vindication of ſeveral Proteſtant Doctrines, in Anſwer to a Late Pamphlet, Intituled, [*Proteſtancy deſtitute of Scripture Proofs.*] 4°.

Two Diſcourſes; of Purgatory, and Prayers for the Dead.

An Anſwer to a late Pamphlet, Intituled [The Judgment and Doctrine of the Clergy of the Church of *England* concerning one Special Branch of the King's Prerogative, viz. *In diſpenſing with the Penal Laws.*] 4°.

Preparation for Death: Being a Letter ſent to a young Gentlewoman in *France*, in a dangerous Diſtemper, of which ſhe died.

The Difference between the *Church of England* and the *Church of Rome*, in oppoſition to a late Book, entituled, *An Agreement between the Church of* England *and Church of* Rome.

A *PRIVATE PRAYER* to be uſed in Difficult Times. 8°.